RESUME

OF

MEDITATIONS.

BY

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SUPERIOR GENERAL OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

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APPROBATION.

The Book entitled "SUMMARY OF THE MEDITATIONS USED BY THE BROTHERS OF THE CHRISTIAN SCHOOLS" *has been examined. It has been found exact in doctrine, and calculated to guide religious persons in the practice of meditation.*

It is printed by authority.

ABBÉ BOUIX,

Vicar-General of Versailles.

VERSAILLES, 10th August, 1866.

acc. 3826

INTRODUCTION.

"He who meditates on the law of the Lord," says the Prophet, "shall be like a tree which is planted near the running waters in a fertile soil, which shall bring forth its fruits in due season." (Ps. i. 1, 3.)

The Holy Spirit teaches us, by these words, the necessity of meditation, and how salutary that exercise is for us. The religious who meditates on the law of the Lord, keeps himself in charity, increases in fervor, and constantly brings forth fruits of life and virtue. He, on the other hand, who does not meditate, will soon become like the field of the sluggard, which produces nothing but thorns and brambles; or to a barren tree, of which it may be said, "Why does it occupy a place uselessly in the garden of religion?"

The soul has need of food to sustain its supernatural life; of light to enable it to walk in the narrow path leading to heaven; of strength to surmount the obstacles it meets; of arms to defend itself against the enemy of all good: now, it is in mental prayer it will find all these.

Penetrated with the necessity of this holy exercise, and with a view to make it easy to religious who render themselves faithful to it, we publish these summaries of divers meditations for our use.

We have arranged them according to the order generally followed in the Institute. We have placed at the head of the summary those written by the Venerable De La Salle, which are read on Sundays and festivals; and then follows successively the summary of those on the last end, for Mondays; on the religious life, for Tuesdays; on St. Joseph; then on Sin and Penance, for Wednesdays; on the Holy Eucharist, for Thursdays; on the Sacred Heart, for the first Friday of the month, and on the Passion for the others; on the Most Blessed Virgin, for Saturdays; and on the duties of the school, for Tuesday evenings.

We have added for each Sunday some reflections on the Gospel of the day.

Each summary comprises five considerations, which may together easily occupy the mind during the time of meditation; and five practices, well adapted to facilitate the act of application.

To make the work we now publish useful and profitable, it is proper to read, some time before going to the chapel, the summary on which we intend to make meditation, and to have it afterwards under our eyes during the exercise, in order to recall the better to our mind what has been the subject of the public reading, and to prevent distractions more easily. The moment of meditation having come, the acts of the first part are merely the heading of the summary of the subject and the first thought. After having entertained ourselves interiorily with this a reasonable time, we pass on to the second consideration, afterwards to the third, &c. By this

means the attention is more easily kept up, and with less fatigue. We have placed in the beginning of the summary a description of the method of meditation given by the Venerable De La Salle, and several models of application of this method to different subjects. May our divine Saviour bless this work, which we have undertaken for his glory, and render it profitable to the souls for whom it is designed!

This we ask of Him through the intercession of the Most Blessed Virgin and Saint Joseph, to whom we offer it as a homage of our affectionate devotion and filial love.

Bro. Philippe.

METHOD OF MENTAL PRAYER,

BY THE VEN. DE LA SALLE.

PART FIRST.

An Act of Faith,

By which we are firmly persuaded that God himself is present in the place we are in, &c.

O my God, I firmly believe that thou art here present, that thou seest, hearest me, and penetratest into the most secret thoughts of my heart. Yes, it is a truth of faith, I am in the presence of my Creator, my Redeemer, my Master, and my Judge. How should I tremble in the presence of this most high Majesty!

An Act of Adoration,

By which we pay our duty to God as the Sovereign Lord of all things, to whom all glory and honor are due.

Prostrate before thy infinite and adorable Majesty, I render thee, O my God, my most humble homage, and I offer thee my most profound adoration, in union with that which thou receivest from Jesus Christ, my Saviour, from the most blessed Virgin, and from the Angels and Saints.

An Act of Thanksgiving,

By which we testify our gratitude to God for all the benefits we have received from him either in the order of nature or of grace.

I thank thee, O my God, for all the benefits thou hast loaded me with up to this moment, and particularly for having called me to a religious life and for the distinguished favor thou conferrest on me, in being in thy presence during this prayer.

An Act of Humility,

By which we freely confess our own nothingness and our inability to effect any good.

O my God, thou art all, and I am but nothingness and sin; thou art all-powerful, and I can do nothing of myself.

How then shall I pray to or converse with thee, if thou hast not pity on me and on my weakness?

An Act of Confusion,

For the few virtues we have practised, the means of salvation we have neglected, and the abuse we have made of the many graces received.

Much more guilty than the prodigal son, who had abandoned his father but once, I come, my God, to thee, with a salutary confusion at the sight of all the infidelity and ingratitude of which I have been guilty, to beseech thee graciously to pity me and to cast an eye of goodness and mercy upon me.

An Act of Contrition,

For past faults viewed in a general manner.

I deeply regret having offended thee, my God, because thou art infinitely good, infinitely worthy to be loved, and that sin displeases thee; pardon me through the merits of Jesus Christ, my Saviour; give me grace to fulfil the resolution I now make, to do penance, never more to offend thee, and to live better for the time to come.

An Act of Application of the Merits of our Lord,

Without which our vocal and mental prayers would have no merit.

O Jesus, my Saviour, deign to apply to me the merits of thy holy passion, in order that I may be thoroughly washed and purified.

An Act of Union with our Lord,

In order to pray in and by him.

O Jesus, my Saviour, I unite this mental prayer with that which thou madest in the garden, beseeching thee to pray thyself in me, and to present all my necessities to thy heavenly Father: do not despise a soul for which thou hast shed thy precious blood.

An Act of Invocation of the Spirit of our Lord,

By which we beg the light necessary for meditating in a manner useful to ourselves and agreeable to God.

My Lord Jesus, deign to send thy holy Spirit on me, in order that he may pray in me, for I, myself, am incapable of praying. Enlighten my mind and inflame my heart with thy holy love.

SECOND PART.

The Body of the Meditation.

To look attentively at the subject. If a virtue, we must, 1st, define it; 2d, divide it into several considerations, such as its advantages—reasons for practising it—just as a preacher would do who should have to speak upon it, and dwell as long as possible on each division; 3d, bring to mind what the Holy Scripture says of it; 4th, how Jesus Christ practised it; 5th, what the Saints have said of it; 6th, how they practised it; 7th, what the Rules say of it, &c., &c.

If a maxim, we divide it in a similar way, and make corresponding reflections.

If a mystery, we first transport ourselves in spirit to the place in which it was accomplished; 2d, we define it in ecclesiastical language; 3d, we regard it in different points of view, that we may see its advantages, the duties it imposes on us, &c.; 4th, what the Saints have said of it; 5th, what has been their conduct regarding it.

Having dwelt as long as possible on these points, we apply to them the acts:

1st. Of faith, firmly believing all we have just defined and considered, taking up these different considerations one after another.

2d. Of adoration, by which we adore our Lord in the practise of this virtue, and in the Saints who have imitated him, recurring, in like manner, to the considerations which have most touched the soul.

3d. Of thanksgiving, testifying our gratitude to Jesus Christ, for having been pleased to practise this virtue and inspiring his Saints with the love thereof.

4th. Of confusion, examining our conduct regarding each of the considerations meditated on.

5th. Of contrition, seeing ourselves so from the examples of Jesus Christ and his Saints.

6th. Of application, forming an explicit resolution, determining the time and circumstances for practising it.

7th. Of union with Jesus Christ, in the virtue regarding the resolution which has been taken.

8th. Of supplication, begging the Lord to grant us grace to practise this resolution.

9th. Of invocation of the Saints, who have best practised the virtue referred to in said resolution.

THIRD PART.—THANKSGIVING.

1st. A review of the meditation.

2d. Thanksgiving for the good sentiments we have experienced.

3d. An offering of ourselves and of our resolutions.

4th. And last, having recourse to the most Blessed Virgin, in order to place ourselves under her protection.

N. B.—If one thought or a single affection suffices to engage the soul during the time of meditation, it ought to be followed, without taking any trouble about the prepared considerations or the acts; but it is always required to form a practical resolution and to put it under the protection of the most Blessed Virgin.

MEDITATION ON RELIGIOUS LIFE.

Come and follow me. (Matt. xix. 21.)

FIRST PART.

1. Let us place ourselves seriously in the presence of God, by an act of faith.

2. Let us adore God here present, or Jesus Christ in the most Holy Sacrament.

3. Let us thank God for his graces and benefits.

4. Let us humble ourselves at the sight of our own weakness, and our own nothingness.

5. Let us feel confusion at the sight of our faults and of our ingratitude to God.

6. Let us humbly ask God's pardon for our faults and ingratitude toward God.

7. Let us apply to ourselves the merits of Jesus Christ, that we may be less unworthy to appear in the presence of his Father.

8. Let us unite ourselves to Jesus Christ praying while he was on earth.

9. Let us implore the assistance of the Holy Ghost, begging him to grant us his light and his grace.

SECOND PART.

Exercise of the understanding, of the memory, and of the will to understand what the religious life is. . . . I must meditate on the religious life, . . . its advantages, . . . the means of salvation found in it, . . . on the gratitude I owe God for having called me to it. . . . Consider, then, my soul, how great is the favor God has granted thee in withdrawing thee from the world, and calling thee to his service, and let not one day pass without showing thy gratitude, but especially at this moment when it is given thee to discharge this duty, say then to Him from the bottom of thy heart:—"It is thou, Lord, who hast done me the favor of calling me to thy service, in the state I have had the honor to embrace; those admirable words, *Come and follow me*, have reached the ears of my heart, and thou hast made it obedient to this voice of grace and love. My memory, at this moment, retraces all thou hast done for me at this important period of my life. Yes, Lord, it is thou who hast done this; for as I uuderstand it, to be in thy service, to be disengaged from the business of the world, to be employed in what concerns thee, is a favor thou dost not grant to all; thou hast not granted it to a number of others, who would have made better use of it. Oh! how sweet and beautiful is this vocation to a religious life, for him who is so happy as to correspond faithfully to the graces attached to it. . . To be a religious is, indeed, to be a well-beloved child of Jesus Christ, . . . His chosen disciple, . . . we may say, His intimate friend, and He himself assures us of this, saying: "That we shall be His friends, if we do what he has commanded us."

To be a religious is to be a presumptive heir of heaven, the companion and associate of the Angels and Saints. . . .

The religious life is the triumph of Jesus Christ over the world and the devil. . . . The world and the devil wish to draw souls after them; and the religious flies from them, in order to attach himself to Jesus Christ. . . . The world and the devil desire to destroy souls; and the religious unites himself to Jesus Christ, and offers his service to save them. . . .

The faithful religious is the agent of Jesus Christ on earth. . . . It is by the heart of the religious that Jesus Christ loves souls, . . by his feet, he goes to seek them; . . by his eyes, he perceives them; . . . by his hands, he serves them;

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...by his tongue, he addresses, instructs, and converts them....It is through the religious that Jesus Christ teaches the proud how honors and riches may be despised,...the miser, how wealth may be abandoned,...the man of pleasure, how nature may be subdued and subjected to penance. What a glory, to be thus the representative of Jesus Christ on earth;...but, then, what an obligation also to be holy!

The religious life ennobles actions, and gives them a peculiar lustre and merit...

The religious life is a mark of predestination. Jesus Christ, casting His divine looks over the earth, perceived me, and wishing to make me holy and perfect, He calls me to his service,...breaks my chains,...marks out a new course for me,...becomes himself the companion of my pilgrimage,...follows me,...accompanies me,...inspires me with a relish for what He himself esteems,...causes me to love prayer,...retreat,...detaches me from the earth,... makes me sigh for heaven.

The religious life separates me from the world and its scandals,..causes me to forget its customs and its maxims,...inclines me to love what it hates, and to hate what it loves. The religious life is a source of sanctification through the means it affords for it,..exercises,..exhortations,...counsels,...examples....This caused St. Bernard to say, that "the man in holy religion passes his life more holily."

It is the religious life that provides true servants for God,...faithful children and zealous Apostles for the Church,...models for our neighbors to follow, and protectors with God.

All these advantages, therefore, require that we should have a sincere and constant attachment to this holy state, and not one of taste, circumstances, or attraction;...an entire attachment of the heart, mind, and will;...an attachment that enables us to overcome difficulties, to vanquish the obstacles that may present themselves,...the trials,...the distaste....'Tis deeds that afford the most convincing proofs....

What would have been my fate had I remained in the world? What would I have been, and what could I expect hereafter? Would I have been constantly the friend of God? Should I have uninterruptedly possessed his grace? Would I have performed his work? Would I

have employed the senses of my body and the faculties of my soul in his service, or in that of the world? Instead of gaining souls, might I not cause the ruin of numbers? And now, at this moment, what idea would I have of heaven, hell, eternity, or of the salvation of my soul? Alas! it might be the very lightest of my cares!..and yet time passes, and that never-ending eternity is approaching....

But I must not forget, that to be happy in my state, to work out my salvation in my state, I will have to live as a good religious, because grace is measured out in proportion to fidelity....If I be truly faithful, I will be truly happy both in this world and the next. If I be but moderately faithful, I will be but moderately happy in this world, and will have to undergo a long and terrible expiation before being admitted into heaven....If I be wanting in fidelity, I shall be very miserable in this life and still more in the life to come....Yes, to be a good religious, is to be happy; to be a bad one, is to be miserable....And have I not often experienced this? What does my own experience tell me regarding this? I must, therefore, be religious at all times, day and night;...under all circumstances, alone or in company; in all things; in my thoughts,...my inclinations,...my desires,...my language,...my actions,...in my mind,...and in my heart....

An Act of Faith.—O my God, I firmly believe that thou hast granted me a priceless grace in calling me to a religious life, because thou hast, by this holy vocation, given me the fittest means to lead me to my end, which is thy glory, my own and my neighbor's salvation.... Yes, my God, it is a great favor....It is at death, it is in eternity that I shall properly value all these advantages, for I intend, my God, with the assistance of thy grace, to profit by them.

An Act of Adoration.—It is with my whole heart, O my God, that I adore thy loving designs upon me. I seem to see that paternal eye of thy goodness, looking on me from my infancy, directing me to the state to which thou invitest me; preparing the way for me, removing the obstacles I might meet with, and which might terrify my weak virtue....What goodness, my God, what acts of unbounded charity! O blessed be thou forever!

An Act of Thanksgiving.—O my God, nothing in me

deserved the favor thou hast conferred on me, by calling me to thy service....My youth spent in amusements and trifles; and, alas! perhaps in sin, did not make me worthy of this predilection. In the future, what couldst thou see, if it was not innumerable infidelities,...a thousand resistances to thy graces; a life of habit and tepidity,...and, yet, it is on me thou hast thrown thy eyes in preference to numberless others, who would have served thee better,...have better performed thy work...and made themselves more worthy of thee and of thy benefits....It is, therefore, entirely gratuitously that thou hast chosen and called me,...taken me by the hand,...and led me into thy house....Permit me, O my God, as I am wholly unable of myself to testify my gratitude, to unite myself with all the holy religious in heaven;...let me offer thee the thanksgivings which Mary renders thee for the favors bestowed on herself, and her adopted children....Permit me to offer thee the merits of Jesus Christ, my Saviour, and let me beseech thee to grant me the ability to thank thee both now and for all eternity.

An Act of Confusion.—O my God, when I consider, on one side, thy goodness to me, the graces and the favors with which thou hast loaded me, by calling me to thy service; and, on the other, the indifference with which I have received them, the slight value I set upon them, and the little benefit I have derived from them, I am so confused and humbled that I dare not lift my eyes to thee, nor turn them on myself....Oh, what reproaches have I not to make to myself? What! because thou hast been good, most good, infinitely good with regard to me, I have been lax, indifferent, insensible....Alas! had I acted so unworthily to a benefactor, I would not dare appear in his presence;...and, yet, I do not die with confusion in thy presence, my God!

An Act of Contrition.—Pardon, O my God, pardon an ungrateful, miserable wretch, who has abused thine own gifts, to give thee offence;...pardon a rebellious child, who has never done what thou hast commanded him, and who has, almost always, done what thou hast forbidden. Oh! yes, my God, pardon me through the merits of Jesus Christ, my adorable Saviour: he alone can merit grace and mercy for me, for he alone can offer thee satisfaction, proportioned to the enormity of my sins,...of my ingratitude.

An Act of Application.—O my God, it is with my whole heart that I say with thy Prophet: It is decided, Lord, I will be thine, thine all the days of my life....I will profit by my vocation, to expiate the past, to regulate the present, to provide for the future. I will, from this moment, begin to live in conformity with the spirit of my state....Thou desirest that I should be holy, I will be so; thou desirest that I should do thy work, my God, with the assistance of thy grace,...I will do it. And from this moment I will often, yes, often put this question to myself: Am I doing the work of God? Am I doing it as he wishes, in the manner he wishes, and with the circumstances he desires?...Grant, O my God, that my conscience may be able to give a satisfactory answer to these great questions.

An Act of Union with Jesus Christ.—O Jesus, my adorable Saviour, true model of a religious life, I unite myself to thee when consecrating thy time and thy life wholly to the glory of thy Father, sanctifying thyself that thou mightst sanctify others....Yes, as a religious, I will take thee as my model, in my prayers,...in my actions,...in my penances, in my ministry with my neighbor,...I will, with the assistance of thy grace, be enabled to say: It is no longer I who live, but it is Jesus Christ who lives in me.

An Act of Supplication.—Without thee, my adorable Saviour, I can do nothing; come, then, to my assistance, in order that I may perfectly acquire the spirit of my state;...that I may worthily wear the habit I have put on;...that I may observe my rule;...that I may fully discharge the obligations it imposes on me, toward thee, by serving thee faithfully;...toward myself, by sanctifying myself;...and toward my neighbor, by instructing and edifying him.

An Act of Invocation to the Saints.—O Mary, my tender Mother, O all you religious Saints who are in heaven, and in particular thou, great servant of God, who hast founded the order, of which I am a member, obtain for me that I may appreciate, as I ought, my holy vocation... Obtain for me grace to discharge its duties and perform all the good that God requires of me....Oh! since you are my models, I beg of you to become also my intercessors.

THIRD PART.

Review....
Act of Thanksgiving....
Act of Offering....
Offering to Mary....

MEDITATION.

The recollection of death is a powerful preservative against sin.

Think of your last end, and you will never sin. (Eccl. vii. 40.)

FIRST PART.

1. Let us place ourselves in the presence of God by an act of faith.

2. Let us adore God and pay him our homage.

3. Let us thank God for his graces and benefits.

4. Let us humble ourselves in his presence, at the sight of our own nothingness and inability to do any good.

5. Let us enter into a holy and salutary confusion at the recollection of our faults, our ingratitude, of our resistance to grace and the abuse we have made of it.

6. Let us ask pardon of God for all our sins in general, and let us particularly regret our predominant failing.

7. Let us apply to ourselves the merits of Jesus Christ, that we may be less unworthy to appear in his presence and to converse with him.

8. Let us unite ourselves to Jesus Christ, when praying to his Father for us, while he was here on earth, and let us endeavor to enter into his holy and adorable dispositions.

9. Let us implore the assistance and light of the Holy Ghost, in order that we may meditate with more fervor and advantage.

SECOND PART.

Exercises of the understanding, memory, and will, to examine what death is, and the importance of what fol-

lows it; to comprehend how important it is for us not for a moment to lose sight of that decisive moment, particularly in difficult circumstances, in temptations and trials.

It is thou, O my God, who dost warn us frequently, to think on our last end, assuring us, that by this means, not only, we will not sin, but that we will walk in your fear and in your love....

I am about to meditate attentively on this truth. My understanding already discovers the meaning of these words....Yes, if I often thought on death I would not dare to sin.

My memory informs me that, in fact, I would have avoided a multitude of faults if this thought were present to my mind in such and such circumstances.

My will shall become attached to and have a love for this truth, and will endeavor to draw proper consequences from it.

To sin in the presence of God, what rashness!...To sin in sight of death and judgment, what boldness!... To expose one's self to be struck down in the act of sinning, what folly!...The sight of the officers of human justice stays the most audacious criminals, and should not the sight of death and judgment stay me? Where, then, is my faith?...What! death and sin to meet in the same heart,...in a Christian heart, in a religious heart, in my heart!...And yet, how often, perhaps, have I exposed myself to such a misfortune?...Oh! if God had been less good to me,...if he had treated me as he has so many others, who, at this moment, are groaning in frightful torments,...they blaspheme Him and curse His goodness which has spared me, more guilty than they were. Oh! my God, on the brink of what a precipice have I not blindly walked!...O folly!...O madness!...But what shall I do in future?...Shall I look with one eye on sin and with the other on death?...That sight which has caused the greatest Saints to tremble: St. Jerome in his solitude, St. Ephrem after a life of penance, &c.,...should it not make an impression on me,...me, a sinner,...on me, who have so little deserved the favors of heaven,... on me, who have so often abused its mercies!...What! should I dare to sin in the presence of death?...Should I consent to an evil action, knowing that at that very moment I might be struck down and dragged before the throne of my Sovereign Judge? Suspended by a thread

over a frightful abyss, would I dare defy the hand that upholds me!...placed over the depths of hell, seeing, with the eyes of faith, all its insupportable horrors, would I, for a momentary shameful gratification, expose myself to be plunged into it!...what boldness! what folly! what hatred of myself!...Where is the man who would treat his most cruel enemy so barbarously; who would inflict such punishment on him;...who would condemn him to such a terrible infliction?...and, yet, this is what a man, a religious man, would do who should defile his soul with sin, though, at the moment, he thinks death is hovering over his head....Is that possible?

An Act of Faith.—Yes, my God, I firmly believe, and am fully persuaded, that I would have offended thee less, and more faithfully served thee, if I had been more occupied with my last end. This thought, a thought capable of arresting the most hardened sinners, would have made an impression on me, and would have kept me in the path of duty. And how, indeed, could I have dared to offend thee, how insult Him who holds my frail existence in His hands? Oh! yes, my God, if I have failed in my duty, if my heart has withdrawn from thee, to attach itself to the world, to trifles, and to sin, it is solely because I have turned away my eyes from this truth; because I wished not to see thee, seated on that throne of majesty, where thou receivest sinners, in order to condemn them, and the just, to glorify them. Therefore, O my God, strengthen my faith in this important truth; grant that I may never lose sight of so salutary a thought. Oh! grant that whenever sin presents itself to me, I may hear death mournfully crying out to me: Wretch, what are you about to do? I am commanded to strike you!...Stop!... Stop!...One more step plunges you into the abyss....

An Act of Adoration.—O my God, with all the powers of my soul, I adore that goodness, by which thou hast raised me from my lethargy, by the thought of my near departure from this world, and by the fear of thy judgments....Thou, my God, dost not wish me to perish, since thou, with so much goodness, givest me warning, since thou affordest me such powerful means of avoiding what would draw down such just condemnation upon me....

An Act of Thanksgiving.—What thanks can I render thee, my God, for the favor which thou hast this day be-

stowed on me, by permitting me to reflect on such an important truth ?... Alas ! while so many others are plunged in the turmoils of business, I, a sinner, I, so little deserving thy regard, I have been able to think on my last end,...I have been able to employ myself with the means of preserving myself from sin, and procuring for myself a happy eternity....Oh ! the goodness, the clemency of my God ! mayest thou, my God, be forever blessed, be forever glorified for it !

An Act of Confusion.—How wretched and insensible have I been, O my God ! I have profited so little by thy wise counsels. I would blame any one, who, for a momentary gratification, would sacrifice an immense fortune, and I blush not for shame for having so often perilled my eternal lot for the pleasure of a minute ; to avoid a slight trouble, I have endangered my eternity !...Oh ! how many similar acts of folly have I not committed since I was born !....

An Act of Contrition.—Pardon, O my God, a thousand times do I entreat thy pardon for the sins I have committed in abusing the lights thou hast given me.... I knew that I might die at any moment, and despite this thought, and opposing the remorse of my conscience which forewarned me, I have allowed myself to fall into sin, I have despised thy promises and thy threats. O my God, I beseech thee to forget this conduct so unworthy a soul which thou hast loaded with benefits, and pardon me through the merits of Jesus Christ, my Saviour and my Redeemer.

An Act of Application.—O my God, it is in thy presence and depending upon thy grace, which will never be withheld from me, that I form the firm and sincere resolution of being more faithful to thee for the future... And, as a convincing proof, every time sin shall present itself to me, I will think upon death...I will ask myself: Would I do such or such a thing, if I were to die immediately afterwards?...if I were to be cited before thy dread tribunal?...I will contemplate the situation in which those unfortunate persons shall be placed, who have not been stopped in their career by this terrifying recollection.

An Act of Union with our Lord.—It is purely through the effect of thy love for us, my adorable Saviour, that thou givest us to know the terrible consequences of a bad

death, in order that we may be induced to avoid sin. Permit me, O my tender Father, to unite myself with thy sentiments,...permit me seriously to give up my thoughts to what will follow after my death...It is thou who wilt judge me....Alas! what wouldst thou say to me, if I had despised thy threats?...if, notwithstanding thy loving warnings, I had offended thee?

An Act of Supplication.—Finish, O my Lord, finish thy work, lead me to holiness; grant that I may avoid sin, by recollecting my last end....Ah! if the feeling of love be not strong enough to restrain me, let the thunders of thy justice echo in my ears....Terrify my soul with the apprehension of thy judgments; show me thy countenance angered against me, and, if I be so insensible as not to serve thee as my Father, compel me to dread thee as my Judge....But no, my divine Saviour, it will not be the sight of thy judgments that shall cause me to avoid sin: it shall be the fear of displeasing thee—thee, who art so good,...so tender...and so generous.

An Act of Invocation to the Saints.—O all you, inhabitants of the heavenly Jerusalem, who began to walk in the paths of fear before reaching those of love,...above all, you who have found such powerful aid against sin in the thought of your last end, obtain for me grace to imitate you....Obtain for me, through your influence with God, that the voice of eternity may be always more powerful with me than the voice of nature,...that whenever a sensual gratification, a desire to do evil, or not to perform my duty, presents itself to me, there also the thought of death may accompany it, the thought of death,...of judgment,...of hell....

THIRD PART.

Review....
Act of Thanksgiving....
Act of Offering....
Offering to the most Holy Virgin....

MEDITATION ON SIN.

FIRST PART.

Acts of faith in the presence of God,...of adoration... of thanksgiving.

Acts of humility,...of confusion,...of contrition....

Acts of application of the merits of Jesus Christ,...of union,...of invocation....

SECOND PART.

Exercise of the understanding, memory, and will, in order to define what sin is,...to understand what it is,... what it produces,...its consequences....

I am, then, about to meditate on sin, on that work of malice and audacity by which a vile creature dares to rebel against God, and to break his holy commandments. ...But what a sad reflection is presented at this moment to my mind! Alas! in meditating upon sin, I am meditating on my own deeds! Yes, while examining my past life I find myself compelled to say, and to say with more reason than David did: I have sinned, sinned against the Lord my God,...I have disowned him,...I have despised his Supreme Majesty,...his divine attributes....

I have offended a God, whose power is boundless, whose goodness is ineffable, and whose wisdom is infinite. What an excess of malice! What a height of folly! I have offended a God in whom all perfections are united, a God who is the glory of the elect, the happiness of paradise;...what blindness! I have offended my Creator, my Redeemer, my universal Benefactor;...what ingratitude! I have offended a God, infinitely just, who might, when I first sinned, have plunged me into hell;...a God, who holds me suspended by a thread over the abyss; what rashness!...Yes, I have had the audacity to offend my God,...my Father,...the best of Fathers,...my most tender friend,...my infinite good,...my treasure,...my all!...I have offended that God of all majesty and of all glory;...that God, so great, that all the generations of man united, are, in his presence, less than a grain of

dust!...I have offended him after having been loaded with his benefits....I have employed his goods, the creatures which he had placed at my disposal, my faculties, my senses,...to offend him....I have abused his goodness, or rather, because he has been so good and patient with me, I have offended him. Ah! why does not this thought pierce my heart? or why does it not sacrifice it in the presence of that great God, whom I have despised,...whom I have abandoned! Yes, once more, I have offended my God and my Father, I have offended and insulted him for the slightest motive, for a caprice, to gratify an unfortunate inclination, to obtain a miserable momentary pleasure!...I have offended him, in his presence, before his eyes, contemptuously, well knowing that he was looking at and listening to me. I have done, in his presence, what I would not do before a respectable man. I therefore contemned him, mocked him, despised his rewards, and counted as nothing both his judgments and his vengeance. I have sinned in opposition to the light of my mind, the remorse of my conscience, and of the internal cry which is incessantly repeated: What are you about to do? Stop! Stop! and I have not stopped, and, notwithstanding my instruction, in spite of my experience, and in defiance of my promises,...I have sinned, and sinned so much that everything in me is sin; sin has vitiated my heart to its inmost core....My understanding has sinned, my will has sinned, my eyes have sinned, my ears have sinned, my tongue has sinned,...my feet and my hands have sinned,...my sins are more multiplied than the hairs on my head....Such has been my conduct,...such my life,...such my deeds....

Yes, I have become a rebellious subject, I have proclaimed war against God,...I have desired to dethrone him,...I have put the devil in his place,...I have been disloyal, mean,...treacherous,...an unnatural child, who has always caused sorrow to the best of Fathers....

But what woes has not sin caused me?...I am become the slave of the devil....I lost grace and all my right to heaven....I have deserved hell....What a loss!...Oh! what misfortune!...

An Act of Faith.—O my God, I firmly believe all that the holy Church teaches regarding sin. I believe that it is the only evil to be dreaded, because it infinitely displeases thee, because it deprives me of thy grace, because

it again crucifies Jesus Christ in the heart that is guilty of it, and because it robs paradise of the soul that is defiled by it, and makes that soul deserving of hell.

An Act of Adoration.—O my God, how incomprehensible are thy judgments! Thousands less guilty than I are in hell, and I can, yes and ought, to hope for pardon of my sins, and for the possession of thy glory in heaven! I adore, my God, thy goodness, love, and mercy towards me. Ah! permit thy servant to continue offering up this act of duty and justice to thee during all eternity.

An Act of Thanksgiving.—Thousands and thousands of thanks be given to thee, my God, for all thy mercies to me. Ah! where should I now be, if thou hadst treated me as I deserved! Oh! how miserable should I have been! Buried in the depths of hell, I should be ever lamenting, hopeless of pardon. Those black dungeons of hell would be my dwelling; fire my food and drink, devils my companions! O my God, during my whole life, during eternity, I will exclaim: Blessed forever be thou, my God!

An Act of Confusion.—I am overwhelmed with confusion, O my God, when I think on the manner in which I have treated thee; thou, my God; thou, my Creator; thou, my benefactor. I have audaciously offended, audaciously insulted thee. Ah! should I, indeed, dare to appear before a friend, if I had acted so basely toward him? Should I dare to speak to him or request his friendship? And thou, my God, thou who art greatness itself, thou comest to meet me, thou comest to call me, thou comest to ask my heart! What goodness!

An Act of Contrition.—Into what a miserable state have I fallen, my God! Ah! yes, I have sinned, grievously sinned, sinned in the basest manner, in the manner most cruel to thy heart. I no longer deserve to be called thy child; to be treated as the meanest of thy servants would be too much honor for me, and yet I hope in thy mercy. Oh! yes, my God, thou wilt pardon me through the merits of Jesus Christ, thou wilt pardon me, because thou art goodness itself! Oh! how deeply sorrowful I am for having offended thee!

An Act of Application.—At last, my God, I am resolved to rise from the abyss of my sins, and to cease warring against thee; I am determined to die rather than again offend thee; therefore, I solemnly declare, in the

face of heaven and earth, that I will live but for thee, and I form this resolution in particular that I will avoid committing, during this day, such a fault, and that I will perform such acts of contrition.

An Act of Union with our Lord.—O divine model of a Christian and religious life, my sweet Saviour, how little have I imitated thee! Thou didst everything in order to destroy sin, and I have spared no means of propagating it. Thou didst die to expiate it, and I have almost only lived to commit it! But this shall not be the case in future; united to thee and enriched with thy graces, I will destroy it in myself, and in others, as far as I possibly can. Yes, my sweet Saviour, in union with thee, like thee, I will make it my whole study to pursue it wherever it may be found; my efforts, like thine, shall tend to cause it to be hated and detested by every one over whom I may have any influence.

I will tell them how much it outrages thee, how much pain it causes thee, how much thou detestest it. I will call to their minds what thou sufferedst in order to expiate it. O good Jesus! I will show them the hell it deserves, the heaven it causes them to lose. Oh! place words of fire on my lips, my Jesus, so that during my life I may cause some one sin to be uncommitted.

An Act of Supplication.—O my adorable Redeemer, give me some portion of that hatred which thou hast for sin; grant me to comprehend the greatness of the injury it does to thy Sovereign Majesty, and the evil it brings on myself, so that I may, in myself and others, detest it as much as a noble minded child would detest anything that could dishonor his father, or deprive himself of his favor, or make himself deserve punishment. Oh! I beseech thee to grant, that I may atone for those sins I have had the misfortune to commit, and that, for the future, I may a thousand times prefer death, to that which could, even slightly, offend the eyes of thy Sovereign Majesty.

An Act of Invocation to the Saints.—O all you, inhabitants of the celestial city, you who never had the misfortune to offend God, or who, having offended him, have performed a rigorous penance for it, you who knew so well, and who now so much better know, the horror we ought to have for sin, put into my heart this sorrow, this contrition, this firm resolution which I so much need, in order to obtain from God, forgetfulness for the past, and his as-

sistance for the future. Oh! you holy penitents, who have seen me walk in the ways of iniquity for so long a time, obtain for me, that, like you, I may enter into myself, may acknowledge my wanderings, and perform true penance for them.

THIRD PART.

Review.
Act of Thanksgiving.
Act of Offering.
Offering to the most Blessed Virgin.

MEDITATION ON SCANDAL.

Woe to him by whom scandal cometh! (St. Luc. xvii. 1.)

FIRST PART.

Acts of faith in the presence of God,—of adoration,—of thanksgiving.

Acts of humility,—of confusion,—of contrition.

Acts of application of the merits of Christ,—of union,—of invocation of the Holy Ghost.

SECOND PART.

Exercise of the understanding, memory, and will, to define scandal; to see what it is. O my God, I am about to meditate upon scandal, upon that sin which destroys not only him who commits it, but those also who are present at its commission—that sin which has drawn down thy anathemas, for thou hast said: Woe to the world on account of scandal!

Woe to him by whom scandal cometh! O my divine Saviour, it is thus thou speakest of that abominable sinner, who induces others to offend, of that wretch who, by increasing the number of sinners, multiplies offences against thee! Oh! so enormous is this crime! It destroys the soul of him who is guilty of it, and the souls

of those who witness it. The scandal-giver is an anti-christ by his opposition to Jesus Christ. He undoes what the divine Saviour has done. Jesus Christ desires to people heaven: the scandal-giver peoples hell. It was the office of Jesus Christ to save all mankind: the scandal-giver labors to destroy the whole: the scandal-giver wages an unceasing war against Jesus Christ; we might even say, he triumphs, since he destroys those whom the amiable Saviour would wish to save. The scandal-giver is the devil's man, his agent; he takes his place on earth, and he does what even that spirit of malice could not do; for he speaks to the eyes, the ears, and all the senses. He does everything which that spirit of darkness, our most cruel enemy, would do, if he could assume a body. The scandal-giver weakens piety, destroys faith, robs the soul of grace, the Church of her children, and heaven of the elect. He renders the blood of Christ Jesus valueless, his death useless.

It is a great crime to injure an enemy. What must it be then to ruin a brother, a friend, a child of God? Alas! if I am the cause of my brother's damnation, so will he also be the cause of mine. If I plunge him into hell, he will drag me down with him. If I be the instrument of his destruction and misery, have I not cause to dread, that I shall also be his companion? I am his murderer, more cruel than if I had forced the life from his body; he, in hell, shall be my most implacable executioner. Could Jesus Christ wish to save him who has damned his brother, the price of his blood? And would not this damned soul have reason to complain, and to say to God: Lord, that wretch has hurled me into hell, and thou art placing him in paradise! He has annihilated in me the price of thy death, and thou art applying all its merits to him! If thou hast been just in plunging me in the abyss, canst thou be so when thou art placing him in glory? No, Lord, no, it cannot be. It cannot be that he should triumph who has destroyed his brother. He must suffer as many hells as he has destroyed souls. Oh! from the midst of these eternal fires, I think I hear those souls, the victims of scandal, crying out for the author of their sufferings, that they may curse, torture, and tear him in pieces, exacting an account of their eternal ruin.

Let us now consider another character of scandal, and let us see how its fatal effects go on increasing, even to

the end of the world, spreading from soul to soul like a mortal epidemic. How, in fact, can others, and particularly children, be taught to forget what they have been taught? How make them hate what they have learned to love, or to love what they have been made to hate? How correct the habits they have contracted? How recall the many words, the many actions, the effects of the scandal that has been given? It would be as easy to re-gather the grains of dust that have been scattered by the wind.

Yes, it is difficult to repair scandal; nevertheless, it must be done. And, in fact, as he has no reason to hope for salvation who has taken a piece of money, of a certain value, unless he restores it; could he who has robbed his brother of his innocence, his virtue, his purity, his charity, the grace of God, could he hope to save himself without making reparation? He has carried off from Jesus Christ the souls who were so dear to him, the souls for which he paid the price of his blood. He has not only prevented the sanctification of these souls, but he has ruined them, and can he believe that he shall go free? This, however, O my God, is what I expose myself to by my tepid and careless life, by my continual infidelities, by speaking when I ought to be silent, by doing what I ought to omit, or by omitting what I ought to perform.

An Act of Faith.—Yes, O my God, I most firmly believe that the scandal-giver is he who fills up all the enormity sin has in thy sight, because, at one and the same moment, he robs thee of a multitude of souls, and may perpetuate himself to the end of the world! Yes, it is the scandal-giver who annihilates the merits of Jesus Christ, my Redeemer. It is the scandal-giver who makes them void for a multitude of souls. Thou, O my loving Saviour, hadst, therefore, just cause to curse the giver of scandal, more especially he who gives scandal to children.

An Act of Adoration.—I adore, O my Saviour, these words, which have come from thy sacred mouth: *It would be better for that man to be thrown into the sea, with a mill-stone round his neck, than to be guilty of scandal.* I adore the ardent zeal which has dictated them, in order that we may be inspired with a lively horror for this enormous sin. I adore also the effusion of that same zeal which caused the Apostle to say: *Who is scandalized that I do not burn?* Deign, O my God, to give me one spark

of this zeal, that I may destroy, in myself and in others, everything that might scandalize a neighbor!

An Act of Thanksgiving.—What thanks can I render to thee, O my God, for having taught me thyself, and through thy holy Apostles, the enormity of scandal and the misfortune of those who commit it. What goodness in thus fore-arming me against the contagion of vice, and inspiring me with a lively horror for it! Ah! I am firmly resolved, with the assistance of thy grace, never to give scandal to any one, and so to act as never to give any but good example wherever I may be placed.

An Act of Confusion.—O my sweet Saviour, what should be my confusion, when I think, that by my scandal and bad example, I have placed myself in opposition to thee, and have warred against thee. Wretch that I am, I have allied myself with the devils, and with all thy enemies, to snatch from thee those souls which cost thee so dear! I have, by my language and conduct, emboldened my neighbor to offend thee! I have even, perhaps, taught evil to those who knew it not! O my Lord, how could I, loaded with so many crimes, dare to appear in thy presence, if I did not hope to incline thee to me by the sincere avowal of my sorrowful confusion.

An Act of Contrition.—O my God, it is with all my heart I detest the unfortunate employment I have made of my life, and the fatal facility with which I have given myself up to sin, and drawn others into it. Forget, Lord, forget the scandal I have given those souls, which thou didst purchase at the price of all thy blood; I will lament it during the remainder of my life, and I am resolved to watch continually over myself in future, to give none but good example to my neighbor.

An Act of Application.—Deign, O my Saviour, to apply to me the merits, the infinite merits of thy sufferings, to unite me to those zealous dispositions which inflamed thy divine heart for the glory of thy heavenly Father, and for the salvation of those souls which thou redeemedst at so great a cost! Clothe me, O Lord, with these feelings and with thy divine Spirit. Grant that, in future, I may esteem nothing in this world dearer than my soul and those of my brethren, and that I may never permit, in myself or in others, anything that could offend the purity of thy divine sight. For this favor I earnestly beseech thee, through the intercession of Mary and

Joseph, and of all the inhabitants of the heavenly Jerusalem.

THIRD PART.

Review....
Act of Thanksgiving....
Act of Offering....
Offering to the most Blessed Virgin....

MEDITATION.

Jesus permits himself to be taken and bound by soldiers.

FIRST PART.

Acts of Faith,...Adoration,...Thanksgiving....
Acts of Humility,...Confusion,...Contrition....
Acts of Application of the merits of our Lord,...of Union,...of Invocation....

SECOND PART.

Application to the subject by the memory, the judgment, and the will.

Jesus is taken and bound....Let us consider: 1st, the place: it is the garden of Olives,...near the entrance where Jesus had left eight of his disciples;...2d, the persons: it is Jesus Christ, the King of kings, and the Lord of lords;...he is still all bedewed with his painful sweat,...his garments are dyed with his own blood....It is Judas who, having kissed his divine Master, has instantly withdrawn into his band;...there are the soldiers,...the archers,...the curious,...all enemies of the Saviour....Some carrying torches and lanterns,...others cords,...these have clubs,...those, swords and other weapons....

Let us listen to what is being said....Jesus asks the soldiers whom they seek....They answer: "Jesus of Nazareth."..."I am he," replies the Saviour;...but he adds: "Since it is I whom ye seek, let these go," pointing to his disciples, who were already seized with terror.

Let us view the actions:...what is it that is now going on?

The Saviour having said: "I am he," with that authority of a God, who, by one word, by a single act of his will, can remove mountains, shake the earth to its very foundations, overthrow the heavens and the stars, and reduce them to nothing, with the same ease as he created them....The soldiers, the archers, even Judas himself, are seized with stupor:...they shake with terror,...an irresistible power forces them backward,...they totter,... fall prostrate, and remain stretched as if dead...Is the Saviour delivered?...No, because the hour of his sacrifice has come....He permits the soldiers to rise, and, as if to give them courage, he speaks again to them...again, he asks them whom they seek;...he advances nearer to them as if to tell them: Here I am in your power, take me,...I am the victim for the human race, bring me to Jerusalem, where I am to be immolated....The wretches, on their part, without thinking of what has just happened, advance toward him. Some prepare bands and cords, and others, with arms in their hands, hold themselves in readiness to repulse his disciples, if they try to defend their Master....It is at this moment that St. Peter flings himself on the first that he meets, and, striking him with the sword in his hand, cuts off his ear. "Stop," says the Saviour to him, "stop, know that if I wished to defend myself, I would have but to say the word, and the legions of the heavenly Court, those millions and millions of Angels, who are prostrate before the majesty of my Father, would eagerly fly to my assistance; but the hour of my sacrifice has come, everything which I caused to be foretold of me must be accomplished." Then, approaching Malchus, he touches his ear and heals it. Nevertheless, far from being moved by this new miracle, or frightened by the words they had clearly heard, the soldiers lay hands on Jesus Christ, place a cord round his neck, another round his body, tie his hands behind his back, as has been revealed to some holy souls, and got ready to return to Jerusalem, thus dragging the Victim, who has just given himself up to them, while his Apostles, whose terror is every moment increasing, hastily fly from him, disperse, and each takes his own way.

Consider, now, my soul, this divine Saviour, bound with cords, and treated with the utmost contempt and

the most insolent derision by his enemies. Thus he begins to atone for thy rebellion against his divine will, and for that pride by which thou hast so often abused thy liberty....In this condition, he strongly preaches to thee the necessity thou art under of submitting thyself, for love of him, to all who have authority over thee,...of constraining thyself, however repugnant thou mayest feel it, whenever it is necessary to observe thy rule....Could it be, in fact, that, after contemplating this divine Lamb, the cords with which he is loaded, his sweetness, and his submission, I should not devote myself to his service with all the ardor of which I am capable?...He is the Son of God; and I am but a vile creature....He is the Holy of Holies; and I am only a sinner....They dare to bind him and carry him captive away, they treat him with the utmost injustice: he is silent; he obeys;...and should not I be submissive?...Should not I wish to serve God, when it costs me neither trouble, nor violence, nor humiliation?...Ah! I am not worthy of the glorious name of a Christian, a religious, or a disciple of this amiable Saviour....No, I am not worthy of it, if such examples make no impression on my heart, an impression strong enough to elevate me above all the sensibility of self-love, of delicacy, of sensuality, and do not fill me with the spirit of submission, dependence, and of dying to myself.

But let us not confine ourselves to what outwardly appears, or as we may say, to the bark of this first mystery of ignominy; let us penetrate into the heart of our divine Master; what are his thoughts? what are his feelings? He looks not on the injustice of his murderers, their hatred, or their malice: he is thinking only on the justice of his Father, who is striking him as the victim of sin; and he, therefore, submits to all with a patience and sweetness which no ill-usage can overcome. If I am easily provoked, when I fancy that people do not pay me the attention I consider as my due, it is caused by my little conformity with my divine Master, for I look on those who are offending me instead of raising myself by faith up to God, who makes use of their evil disposition that I may atone for my sins and acquire those virtues in which I am deficient. Divine Jesus, form my heart in thy school: fill me with a lively faith, which may become the rule of all my judgments, and with such ardent love

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that I may cherish and embrace everything which can make me in any way resemble thee.

An Act of Faith.—O my Saviour, I firmly believe all that faith teaches me as to thy infinite greatness and infinite perfections, and all that the Gospel tells me of thy humiliations and of the contumely thou didst endure in the garden of Olives, either from the perfidy and hypocritical kiss of Judas, the cruelty of the soldiers, or the shameful flight of thy disciples. I believe that it is as much for love of me, and for my instruction, as to atone for my sins, that thou didst endure such barbarous treatment. In fine, I believe that it is particularly to teach me patience and resignation to the will of God, in every event of this life, that thou permittedst all these cruelties to be inflicted on thee.

An Act of Adoration.—I adore thee, O King of glory, in the condition to which thy love of me has brought thee. I venerate those bonds with which thou art pleased to be manacled, in order that thou mightest burst the chains of sin by which I have been so long confined. I adore that unalterable patience, that profound calmness which thou didst exhibit under circumstances so calculated to excite indignation. I adore that goodness that induces thee to heal him who is about to lay his sacrilegious hands upon thee.

An Act of Thanksgiving.—What gratitude do I not owe thee, O my Saviour, for the examples thou art giving me, and the graces thou art meriting for me!...What! one single drop of that blood which thou hast just shed in thy cruel agony would be sufficient to redeem me, and yet, thou addest to it the deepest humiliations, performest miracles to encourage thy persecutors to seize thee! Thou renouncest the exercise of thy omnipotence, and thou veilest the splendor of thy majesty to give full room for their audacity!...May blessings and thanksgivings be forever rendered to thee for this thy love!...

An Act of Confusion.—O my Jesus, I often blame the conduct of thy disciples, who, after the many favors thou hadst showered on them, had the cowardice to abandon thee....But am not I myself still more deserving of blame? I, whom thou soughtest out from among so many others, in order to call me to thy service! I, whom thou hast enriched with so many favors! Am I not a monster of ingratitude, to abandon thee without any mo-

tive, to leave thee through pure cowardice! The Apostles had reason to fear the prison and chains; they might reasonably apprehend being included in the persecution which had first fallen on thee;...but I, for what reason have I so often betrayed thee?...That I might pursue a shameful passion,...that I might gratify an irregular inclination, that I might escape the jest of the unbeliever, that I might obtain a momentary satisfaction...O Lord, what a shame it is for me to have set such little value on my duties and the honor of being in thy service, to have profited so little by the example thou hast given me!...

An Act of Contrition.—O my God, I now detest my criminal life and the opposition to thy divine lessons which my conduct has exhibited; I detest these fatal bonds of sin which helped to tie thy divine hands! I am overcome with sorrow for having united with thy guards in insulting thee, with Judas in betraying thee, and with thy disciples in abandoning thy service. Pardon, O Lord, pardon me through the merits of thy humiliations, and strengthen my resolution hereafter to walk most faithfully in thy steps.

An Act of Application.—Apply to me, O Lord, the fruit of those graces which thou hast attached to the consideration of thy divine mysteries; make me participate in the dispositions of thy sacred heart: grant me that, like thee, I may look on the events of this life, as the execution of the decrees of thy divine Providence.

THIRD PART.

Review...

Act of Thanksgiving...

Act of Offering...

Recourse to Mary...

N.B.—The following subjects for meditation are for those whom the public reading may not have affected, or on whom it has not made much impression. (See the N. B. on page 3.)

SUBJECTS OF MEDITATION
FOR SUNDAYS AND MOVEABLE FEASTS.

First Sunday of Advent.

LAST JUDGMENT.

They shall see the Son of man coming in a cloud. How terrible that day will be, the day of general judgment. (St. Luke, xxi. 27.)

1. Jesus Christ shall appear upon a throne of glory, in all the pomp of His power and majesty.

2. The good shall be on His right; the wicked on His left.

3. All the thoughts, words, and actions of men shall be made known, nay more, made known to all men.

4. Jesus Christ shall say to the good: "Come, ye blessed."

5. He shall say to the wicked: "Depart, ye cursed."

— After the example of the Saints:

1. Let us fear that day which the Scripture calls "a day full of indignation and of wrath." (Isa. xiii. 9.)...

2. Let us fear sin, which alone can render it dreadful.

3. Let us carefully avoid all sin...

4. Let us beg of Jesus Christ to be to us a favorable judge.

5. Let us ask of Him, when receiving Him in the holy Communion, that we may be on His right hand on the awful day of his justice.

Other Reflections on the same Gospel.

They shall see the Son of man coming in a cloud. (St. Luke, xxi. 27.)

Let us assist in spirit at the general judgment, where we shall be one day in person.

1. The Angel sounds his trumpet: the dead arise.

2. But what a difference between the saints and the reprobates.

The former are placed on the right,... the latter on the left.

3. The consciences of each are publicly manifested...

4. Jesus Christ appears; what consternation for sinners! He pronounces sentence...

5. The just ascend with Him in the sight of the wicked, who are immediately precipitated into the eternal abyss.

— Ah! Let us think that we shall be with one or the other:

1. With the elect, if we live in justice.

2. With the reprobate, if we prefer iniquity.

3. With the elect, if we love Jesus Christ.

4. With the reprobate, if we offend Him.

5. With the elect or with the reprobate: what an alternative! and yet this alternative is inevitable!

Second Sunday of Advent.

St. John the Baptist, a Model for us.

What went ye out into the desert to see? (St. Matt. xi. 7.)

Saint John the Baptist was so virtuous that Jesus Christ himself pronounced his eulogy.

1. He led a life the purest, the most mortified, the most penitent that we can imagine.
2. His separation from the world was perfect.
3. His constancy unshaken.
4. His zeal indefatigable.
5. His love for God knew no bounds.

Called, like him, to prepare the way for Jesus Christ in the hearts of children, we ought to be his imitators according to the spirit of our holy rules.

Let us then see if we are:

1. Mortified, modest, penitent.
2. Attentive to fly from the world,...to guard our senses and our heart...
3. Constant in the practice of virtue...
4. Zealous for the glory of God.
5. Truly inflamed with the fire of divine love.

Let us ask of Jesus Christ, when receiving Him in the holy Communion, the grace to be more faithful in reproducing in our conduct the virtues of his holy precursor.

Other Reflections on the same Gospel.

What went ye out into the desert to see? (St. Matt. xi. 7.)

Saint John the Baptist, by his admirable life, condemns:

1. Our inconstancy and our cowardice: he is not a reed shaken with the wind.
2. Our love of ease: he was clothed in camel's hair...
3. Our sensuality: his food was locusts and wild honey.
4. Love of the world: he lived in the desert.
5. Negligence in the service of God: he prayed, he preached, he practised the greatest austerities...

— It is necessary, in order to please Jesus Christ, to imitate the holy precursor whose eulogy He pronounced.

1. To accomplish our duty with fervor and constancy...
2. To shake off all sloth...
3. To practise mortification with courage...
4. To fly from the world, keep recollection...
5. To devote ourselves without reserve to the service of God.

Third Sunday of Advent.

God, the Author of all Good.

I am the voice of one crying in the wilderness. (St. John, i. 23.)

St. John is here the model of true humility.

1. "I am," said he, "neither Christ, nor Elias, nor a prophet"...

2. "I am the voice of one crying in the wilderness"...

3. It is to Him alone that glory is due.

4. He is above all.

5. I am not worthy to loose the latchet of His shoes.

— It is thus that the holy precursor humbles himself before men and exalts Jesus Christ,—let us imitate him:

1. Let us not fall into self-esteem.

2. Let us reflect that of ourselves we are nothing.

3. Let us consider that if we do any good, it is, in reality, God who effects it...

4. Let us return Him thanks for all that we accomplish...

5. Let us keep united to Him, that we may be always directed by his Spirit...

Let us ask of Him that this may be the fruit of the holy Communion which we are about to have the happiness of making...

Other Reflections on the same Gospel.

There hath stood one in the midst of you whom you know not. (St. John, i. 26.)

Yes, Jesus Christ is in the midst of us.

1. He is everywhere, as God.

2. He is, as man, in the most holy Sacrament of the Altar.

3. He is with mankind in the Church, which is His mystical body.

4. He is there by His doctrine and His divine morality...

5. He is in us by His grace.

— But, alas!

1. He is not thought of...

2. His perfections, His life, His words, are not studied.

3. His love is forgotten...

4. He is abandoned in the solitude of His temples.

5. Men occupy themselves with everything except the Divine Emmanuel who alone ought to be the object of their thoughts, and the term of their desires.

Fourth Sunday of Advent.

PREPARATION FOR THE COMING OF THE MESSIAH.

Prepare ye the way of the Lord. (St. Luke, iii. 4.)

The coming of the Saviour approaches, let us prepare ourselves to receive Him... St. John disposed the Jews for it,

1. By reproaching them on account of their sins.
2. By exhorting them to correct themselves...
3. By menacing them with the divine anger if they did not.
4. By urging them to bring forth worthy fruits of penance.
5. By prescribing to them what they should do in order to be in a state to see with joy the Saviour sent by God...

— Let us enter into the spirit of the words of the holy precursor.

1. Let us weep for our sins.
2. Let us henceforth avoid, with the greatest care, even the slightest sin...
3. Let us think of the sanctity of the Messiah whom we expect.
4. Let us prepare ourselves by the practice of penance to receive Him in a manner truly salutary.
5. Let us correct ourselves of all that is defective in us, and thus we will render the ways of the Lord straight and smooth in our soul.

Let us put ourselves in these dispositions, especially at the moment when we are about to receive Him in the holy Communion.

Other Reflections on the same Gospel.

John preached the baptism of penance. (St. Luke, iii. 4.)

We have all committed sin, we ought all to do penance.

1. To satisfy the divine justice...
2. To repair our past life...
3. To regulate the present...
4. To prevent new falls...
5. To put ourselves in a state to profit by the graces it may please God to give us...

— Let our penance be, then:

1. Sincere, arising from a true contrition.
2. Proportionate to the number and gravity of our sins.
3. Courageous, ardent, energetic.
4. Persevering, continuing all our life...
5. Efficacious, reconciling us with God, subjecting the flesh to the spirit, nature to grace...

Sunday within the Octave of Christmas

Jesus Christ is Contradicted.

This child is set for the ruin and resurrection of many in Israel. (St. Luke, ii. 34.)

Jesus Christ is set for a sign to the contradiction of men. He has been, or is yet contradicted...

1. In His conduct, by the Pharisees.
2. In His doctrine, by the impious of all time...
3. In His moral precepts, by disorderly souls...
4. In His counsels of perfection, by tepid religious unfaithful to the graces of their state.
5. In His Church, by Christians who are wanting in respect and submission, in regard to what she teaches.

— Oh! what a misfortune to contradict Jesus Christ, who is truth itself! Is it not ours? Do we not contradict this Divine Master:

1. In believing but feebly what He teaches?
2. In not embracing from the bottom of our heart the practice of the evangelical virtues?
3. In not following with courage and fidelity the way of His precepts?
4. In resisting His graces?
5. In leading a life opposed to His examples?

Let us ask of Him, when receiving Him in the holy Communion, the grace of a perfect conformity with Him.

Other Reflections on the same Gospel.

This child is set for the ruin and the resurrection of many. (St. Luke, ii. 34.)

Let us understand well the meaning of these words.

1. God wills the salvation of all men...
2. Jesus Christ has died for all...
3. He calls all to His kingdom...
4. He presents to all the means of sanctifying themselves.
5. He would rather work a miracle than allow one to be lost who wishes sincerely to be saved.

— But a great number do not will the salvation which He has merited for them, and thus render themselves profaners of His grace.

1. Let us deplore their blindness...
2. Let us not share it...
3. Let us be men of good-will...
4. Let us enter into the designs of Jesus Christ, and apply to ourselves His merits...
5. Let us be zealous in forming our pupils to a Christian life, whereby they may profit by the redemption that Jesus Christ has wrought...

Sunday between the Circumcision and the Epiphany.

ON THE LOVE OF RETREAT.

Go into the land of Israel. (St. Matt. ii. 20.)

Let us contemplate the holy Family :

1. Receiving the order to go into Egypt.

2. Accomplishing it with perfect obedience, and with an entire conformity to the divine will.

3. Residing unknown in that idolatrous land...

4. Quitting it when the angel told St. Joseph so to do.

5. Returning to the land of Israel and going to establish themselves at Nazareth.

— In order to enter into the spirit of this mystery :

1. Let us be perfectly obedient to all that God wills of us...

2. Let us remain in the solitude of our communities.

3. Let us leave it only by the order of God.

4. Let us return to it when we know He wishes us no longer away from it.

5. Let us love the hidden life.

Let us ask of our Lord, when receiving Him in the holy Communion, fidelity to these holy and salutary practices.

Other Reflections on the same Gospel.

Go into the land of Israel. (St. Matt. ii. 20.)

Life is only a journey towards eternity.

1. A journey of short duration...

2. A journey laborious and painful...

3. A perilous journey...

4. A journey in which God assists us with His grace to enable us to overcome all obstacles to our salvation.

5. A journey terminating in heaven...or in hell...

— Do we really wish this journey to be happy ?

— Let us, then, take the means :

1. Let us be faithful to grace...

2. Let us travel, like St. Joseph, in the company of Jesus and Mary...

Let us take with us the Child and his Mother, by the most affectionate piety towards our Lord and the Blessed Virgin...

3. Let us walk prudently...Let us attach ourselves to nothing here below...let us consider the things of this world only as passing...

4. Let us walk courageously...

5. Let us walk looking ever to our celestial country, towards which all our steps should tend...

Sunday within the Octave of the Epiphany.

Necessity of Obedience.

He was subject to them. (St. Luke, ii. 51.)

Jesus was subject to the Blessed Virgin and St. Joseph.

1. He prepared Himself by an entire life of obedience to accomplish the great work of man's redemption.

2. He gave the example of the submission He was about to prescribe.

3. He was, in a particular manner, the model of religious...

4. He employed thirty years in teaching men submission, labor, abnegation...

5. The Gospel sums up in these few words: "He was subject to them," the whole hidden life of Jesus Christ.

— What a lesson for us! Ah! let us then comprehend that:

1. Obedience ought to be our distinctive characteristic...

2. It is by this virtue especially that we shall do good...

3. It is indispensable in every community...

4. The grace of obedience is the grace of our state; not to correspond to it, would be to expose greatly our salvation.

5. Obedience is the source of all other virtues...

Let us ask of our Lord, when receiving Him in the holy Communion, the grace to be perfectly obedient...

Other Reflections on the same Gospel.

The parents of Jesus went every year to Jerusalem. (St. Luke, ii. 41.)

Let us meditate on the mystery which the Church recalls to us.

1. Joseph and Mary go to Jerusalem...they bring with them the child Jesus...

2. What sentiments animate them in his company!...

3. They arrive at the end of their journey...they adore God in his temple, and they adore Him through his Son!...

4. They take again the road for Nazareth;...but Jesus is not with them...

5. After three days' search, they find Him in the temple, occupied, as He said himself, with the interests of His heavenly Father...

— Let us learn from this:

1. That there is no felicity but that of possessing Jesus...

2. That to lose Him is the greatest misfortune...

3. That He hides Himself at times to prove His friends...

4. That we must seek Him diligently, and seek Him in the holy place; and that we shall find Him by fervor...

5. That we must prefer to everything else the interests of God...

Second Sunday after Epiphany.

Qualities of Obedience.

Whatever He shall say to you, do ye. (St. John, ii. 5.)

Let us recall to our mind the principal circumstances of the wedding of Cana:

1. Jesus and Mary are present there...
2. Mary makes known to Jesus their want of wine...
3. She saith to the servants, "Whatsoever He shall say to you, do ye."
4. Jesus tells them to fill the water-pots...they fill them to the brim...
5. He works His first miracle...

— In considering the obedience of these servants, let us understand what ours ought to be, religious as we are...

It must be:

1. Entire, doing all that is prescribed us.
2. Indifferent as to the nature of what we are commanded.
3. Affectionate, accomplishing with joy and love the orders which we receive...
4. Exact, not only as to the things, but as to the manner of doing it...
5. Prompt and punctual...

When receiving our Lord in the holy Communion, let us ask of Him that our obedience may have all these qualities.

Other Reflections on the same Gospel.

There was a wedding in Cana of Galilee. (St. John, ii. 1.)

Happy the families, the societies, where Jesus and Mary are! The presence of Jesus and Mary is:

1. The sweetest, the most agreeable.
2. The most advantageous, the most salutary...
3. The most desirable...
4. The most honorable, the most glorious...
5. The most excellent, because possessing Jesus and Mary is possessing heaven...

— Happy our community if Jesus and Mary truly reside in it!...But for that, it is necessary:

1. To desire it ardently and to pray for it.
2. To tolerate nothing therein which is displeasing to them.
3. To avoid all sin, every fault, even to frailty...
4. To observe our rules faithfully...
5. To enter into the spirit and the practices of sincere devotion towards Jesus Christ and His holy Mother.

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[1] We can also meditate on the holy name of Jesus. See page 69, Jan. 1.

Third Sunday after Epiphany.

Of Faith in Obedience.

I say to one, Go, and he goeth; and to another, Come, and he cometh. (St. Matt. viii. 9.)

The soldiers of the centurion obey him, as being clothed with the authority of an earthly ruler; we ought to obey our Superiors, as being invested with the authority of God himself.

1. They are His representatives in our regard...
2. In whom, then, shall we see Him, if not in their persons?
3. Jesus Christ has said, speaking of them also, "He that heareth you, heareth me."
4. The holy religious of all times have obeyed through motives of faith...

— Let us obey always through motives of faith and of religion, and then our obedience shall be:

1. Prompt.
2. Exact and entire.
3. Affectionate.
4. Blind.
5. Perfect, in a word, and consequently most meritorious.

Let us ask of our Lord, when receiving Him in the holy Communion, that our obedience may have these characteristics.

Other Reflections on the same Gospel.

Lord, I am not worthy that thou shouldst enter under my roof. (St. Matt. viii. 8.)

We are not worthy of the visit of Jesus Christ.

1. He is the Holy of Holies...
2. He is the King of kings.
3. He is the Sovereign Master.
4. He is the Most High God.
5. He it is before whom all creatures are as nothing,...to whom all render homage, in heaven, on earth, and in hell.

— And we, what are we but misery, nothingness, and sin?

Let us say to him, then, as the Church suggests: "Lord, I am not worthy that thou shouldst enter under my roof."

But let us say it:

1. With a lively faith in His presence.
2. With the feeling of His infinite greatness...
3. With a profound sorrow for our faults...
4. With confidence in His infinite goodness...
5. With the most entire gratitude towards Him...

Fourth Sunday after Epiphany.

Of Temptations against Obedience.

A great tempest arose in the sea. (St. Matt. viii. 24.)

The most dangerous temptations in a community, are those which induce us not to obey, or to obey badly...

Ah! because the want of obedience is:

1. Directly opposed to the spirit of our state...
2. It displeases God in the highest degree...
3. It scandalizes our brethren...
4. It deprives us of the graces we stand in need of in order to persevere...
5. It produces blindness, and with it a multitude of defects, or vices...

— Therefore, let us take precautions against these temptations; and to that end:

1. Let us always see God in the person of our Superiors, and let us consider the thing commanded as being His holy will.
2. Counting on His grace, let us never listen to our repugnance to do that which is prescribed to us...
3. Let us be penetrated more and more with the necessity of obedience...
4. Let us recall to our mind what the obedience of Jesus Christ was...
5. Let us ask of that sweet Saviour, when receiving Him in the holy Communion, the grace to triumph over all temptations against the virtue of obedience...

Other Reflections upon the same Gospel.

A great tempest arose in the sea. (St. Matt. viii. 24.)

How many tempests we encounter in our voyage towards our celestial country! how many trials to undergo!

1. Ignorance and error keep us in darkness...
2. Our passions agitate and overwhelm our soul...
3. The world annoys and troubles us...
4. The devil lets loose all his rage against us...
5. At times God seems to abandon us...

— We must then:

1. Humble ourselves in the consideration of our weakness...
2. Fear the danger which threatens us...
3. Prevent it by all possible means...
4. Place all our confidence in Jesus Christ...
5. Invoke Him with faith,...beseech Him to assist us.

Fifth Sunday after Epiphany.

Excellence and Merit of Obedience.

A man had sown good grain in his field. (St. Matt. xiii. 24.)

The good grain in the community is, particularly, the spirit and practice of obedience...

Oh! how excellent is that virtue!

1. It is that which distinguishes the religious...

2. It is that, above all, which renders our actions agreeable to Jesus Christ...

3. It is that which procures for us the greatest peace and satisfaction...

4. It is that which draws down upon us the most special graces of our state...

5. It is that which enriches us most for heaven.

— Let us esteem it, then, above all else, and bear witness to it...

1. By practising it faithfully...

2. By giving it, in our conduct, all the perfection it ought to have...

3. By speaking of it only with commendation...

4. By thanking God for having called us to a life of obedience...

5. By asking of our Lord, in the holy Communion, that we may be religious perfectly obedient...

Other Reflections on the same Gospel.

The enemy came and sowed cockles among the wheat. (St. Matt. xiii. 25.)

What instructions does this parable contain?

1. The father of the family is God...

2. The field is our soul...

3. The good seed is grace, the lights and inspirations of the Holy Spirit—the means of sanctification,...vocation...

4. The enemy who comes during the night is the devil.

5. He sows the tares of temptation, and if we consent thereto they will be the tares of sin...

— Let us understand then that it is supremely important for us:

1. To provide against his artifices...

2. To resist his solicitations...

3. To pluck up in the beginning the tares of bad thoughts...

4. To make the good grain increase in us by a perfect fidelity to grace...

5. To bear thus the fruits of salvation which the Father of the family expects of us, and which shall give us a right to heaven...

Sixth Sunday after Epiphany.

Advantages of Obedience.

The kingdom of heaven is like unto a grain of mustard-seed. (St. Matt. xiii. 31.)

Obedience may be justly compared to that grain of mustard-seed, which grows in so wonderful a manner; for:

1. It increases the value of our actions...
2. It refers them to God...
3. It has for companions all the virtuous...
4. It procures the greatest and the surest peace...
5. It conducts the religious to perfection, confirms him, and enables him to persevere in his holy state.

— Therefore:

1. Let us love it from the bottom of our heart...
2. Let us practise it faithfully.
3. Let us perform, through a motive of obedience, even our smallest actions.
4. Let us seek for peace in the practice of this virtue.
5. Let us ask of our Lord, when receiving Him in the holy Communion, a true esteem for obedience which shall manifest itself in our whole conduct.

Other Reflections on the same Gospel.

The kingdom of heaven is like unto a grain of mustard-seed. (St. Matt. xiii. 31.)

The grain of mustard-seed produces a large plant; it has besides the properties of strengthening the stomach, of giving a taste to food, and facilitating digestion. It is under all these relations an image of grace: And, in fact:

1. Grace is usually imperceptible in the beginning, but being well received, it grows, as it were, beyond measure.
2. Fidelity to grace is the culture which develops it...
3. Grace fortifies the will...
4. Grace makes us relish the things of God...
5. Grace makes us accomplish good, which, without it, would be absolutely above our strength...

— We must then:

1. Appreciate grace...
2. Thank its Author...
3. Follow its movements...
4. Acknowledge, that it is by it we accomplish good...
5. Ask it earnestly and unceasingly of God...

Septuagesima Sunday.

The Necessity of being exercised in Obedience.

Why stand ye here, all the day, idle? (St. Matt. xx. 6.)

For a religious to remain idle, is not to advance in virtue, above all, the virtue of obedience; for, in that case:

1. He does not do what is essential to his profession...
2. His actions are without value before God...
3. He contributes nothing to the good of his order...
4. He scandalizes his brother...
5. He introduces laxity...

— We must therefore:

1. Devote ourselves heartily to the practice of obedience.
2. Desire, and seek occasions of it.
3. Love to obey, especially when it costs us the most.
4. Testify that it is for us a great pleasure thus to subdue our own will.
5. Ask of Jesus Christ, when receiving Him in the holy Communion, that generosity by which we shall become perfectly obedient...

Other Reflections on the same Gospel.

The father of the family went out early in the morning to hire laborers for his vineyard. (St. Matt. xx. 1.)

The father of the family is God...we are the laborers. Our soul is the vineyard, the pay that he promises is grace in this world, and glory in the other...

1. God wills that we cultivate our soul...
2. He wills it of all men...
3. He calls them all to this work, but at different times and in different ways...
4. He gives them all that is necessary to succeed...
5. He promises heaven to all as the reward of their labor...

— Let us then enter into His designs on us...

1. Let us respond to the call of this good Master...
2. Let us do the good He expects of us...
3. Let us labor to sanctify ourselves.
4. Let us devote ourselves to the sanctification of the souls which are confided to us...
5. Let us bear joyfully and lovingly the burden of the day and the heat, being mindful of the greatness of the Master whom we serve and the recompense which He has destined for us...

Sexagesima Sunday.

The different ways in which Obedience is understood and practised.

A sower went out to sow his seed. (St. Luke, viii. 5.)

The order of the Superior in a community is not received by all in the same manner : ·

1. Some have a certain desire to obey; but failing in generosity, they have not an efficacious will...

2. Others embrace the practices of obedience ; but soon, for want of strength of soul, abandon them...

3. Others obey only through human motives...

4. We may meet some who refuse to obey...

5. The greater number, nevertheless, obey faithfully and religiously and produce much fruit...

— Let us see then before God :

1. If we are of the latter, or of the former class...

2. If we have the generosity, the strength of soul, the faith which renders our obedience perfect...

3. If we regard as a misfortune the want of obedience...

4. If we have at heart our progress in this virtue...

5. If our works give testimony of our good-will in this regard...

Let us ask of Jesus Christ, when receiving Him in the holy Communion, the grace of perfect obedience...

Other Reflections on the same Gospel.

A sower went out to sow his seed. (St. Luke, viii. 5.)

The seed-sower is :

1. The habitual grace which baptism confers.

2. The infused virtues deposited in our souls.

3. The supernatural lights and the good inspirations with which the Holy Spirit favors us.

4. The word of God read or heard.

5. The grace of our vocation, and the infinite number of favors by which it has been followed.

— O rich and precious seed!...But:

1. Do we preserve it by recollection?

2. Do we not lose it by dissipation?

3. Do we furnish it with the element which it needs for its development, that is to say, good-will?

4. Do we not stifle it by the love of pleasures,...by the cares of life ;

5. Has it produced in us all its efficacy?

Quinquagesima Sunday.

On the want of Blind Obedience.

What wilt thou that I do? (St. Luke, xviii. 41.)

There are some persons in community, whom the Superiors are, so to say, obliged to ask as a favor what they wish them to do. They are:

1. Those who examine the commands before obeying...
2. Those who ask the reason why they are given.
3. Those who show cause for dispensing with obedience...
4. Those who testify a repugnance to do what is prescribed to them.
5. Those who reason with their Superior...

— Let us be neither the one nor the other, and to that end:

1. Let us remember that the truly obedient pays no attention to anything but that he ought to obey...
2. Let us obey by faith, and not precisely by reason...
3. Let us always see God in our Superiors...
4. Let us obey blindly, according to the spirit of our rules...
5. Let us earnestly ask this grace of our Lord when receiving Him in the holy Communion.

Other Reflections on the same Gospel.

Behold, we go up to Jerusalem. (St. Luke, xviii. 31.)

What opposition between Jesus Christ and the world!

1. Jesus Christ goes to suffer: the world thinks only of enjoyments...
2. Jesus Christ calls men to share His sufferings; and men fly from Him in order to enjoy their pleasures...
3. It is for them that He sacrifices himself; and they outrage Him.
4. He goes to expiate their sins; and they make sport of committing them unceasingly.
5. He immolated himself in order to merit Heaven for them; and they precipitate themselves into hell...

— Oh! how their infidelity afflicts His heart!...Let us comprehend it, we who are religious, and:

1. Let us make Him honorable amends...
2. Let us visit Him in His holy Sacrament...
3. Let us, at His feet, weep for our faults and those of others...
4. Let us offer ourselves to be victims with Him.
5. Let us separate ourselves more and more from the world, the spirit of which is entirely opposed to that of our divine Master...

Ash Wednesday.

The Ceremony of the Imposition of Ashes.

Thou shalt die the death. (Gen. ii. 17.)

Let us meditate on the instructions which the Church gives us in the ceremony of this day:

1. We are sinners: we ought to do penance...

2. We must take, against ourselves, the part of the God whom we have offended.

3. Sin has merited the sentence which condemns us all to death...

4. This sentence shall be executed on us...

5. Very soon our body shall be reduced to dust, and our soul shall have appeared before the Sovereign Judge...

— Penetrated with these great and salutary thoughts:

1. Let us enter to-day into a true spirit of penance...

2. Let us receive the ashes in sentiments of faith and contrition.

3. Let us accompany the exterior with the interior fast; that is to say, the mortification of the mind and the heart...

4. Let us detach our heart more and more from creatures, from whom death must separate us...

5. Let us dispose ourselves unceasingly for the moment of our death, and earnestly beseech our Lord Jesus Christ to receive us then into the arms of His infinite mercy.

Other Reflections for the same Day.

Unless you do penance, you shall all perish. (St. Luke, xiii. 5.)

It is necessary to do penance, and a true penance:

1. We wish to arrive at heaven...

2. We must attain it either by innocence preserved, or by innocence recovered...

3. But, can we flatter ourselves that we have preserved our innocence?

4. It is, then, by innocence recovered that we shall attain to salvation...

5. But innocence is recovered and preserved by penance...

— Therefore:

1. Let us do penance according to the spirit of the Church.

2. Let us deplore our wanderings,...let us ask pardon of God for them...

3. Let us give all satisfaction to His justice.

4. With that intent let us mortify our senses and our mind...

5. Let us do it in union with Jesus Christ atoning for our sins.

First Sunday of Lent.

Of Temptation.

Jesus was led by the Spirit into the desert, to be there tempted by the devil. (St. Matt. iv. 1.)

What salutary reflections does the gospel of this day suggest!

1. Jesus Christ wished to suffer temptation, in order to teach us to combat it, and to merit for us the grace to triumph over it.

2. The Son of God was tempted: who, then, shall be astonished at being so too?

3. Temptations are found in all states...

4. The life of man on earth is one of temptation...

5. Temptation ought not to frighten us: generally it is even a sign that we are in favor with God...

— Let us, then, prepare our souls for temptation; but let us be assured that victory will be ours:

1. By shunning dangerous occasions:

2. By vigilance over our senses; over our eyes;... over our mind;...over our heart...

3. By prayer.....

4. By the opening of our conscience to our Director...

5. By promptness and energy in repelling the first suggestions of the devil...

Let us ask of our Lord, when receiving Him in holy Communion, a perfect fidelity to these practices.

Other Reflections on the same Gospel.

Jesus was led by the Spirit into the desert. (St. Matt. iv. 1.)

Let us contemplate Jesus Christ retiring into the desert:

1. He is led by the Holy Spirit...

2. He leaves the Most Blessed Virgin...

3. He directs His steps towards the desert...

4. There He prays: what a prayer!...

5. There He fasts, He does penance: what a fast! what a penance!...

— As religious, we have, by the motion of the Holy Spirit, left the world, to enter into the solitude of our communities; but:

1. Do we live therein separated from the world?

2. Do we take pleasure therein?

3. Do we sanctify ourselves by the observance of our rules?

4. Are we imitators of the penitent Jesus?

5. Do we practise piety and mortification therein?

Second Sunday of Lent.

Of Spiritual Consolations.

Lord, it is good for us to be here. (St. Matt. xvii. 4.)

Let us consider, with regard to spiritual consolations:

1. They are given by God to those who have borne with courage the trials which He has sent them.

2. They are usually the portion of those who apply themselves the most to the holy exercise of meditation.

3. That our Lord favors those with them who have no affection for sin.

4. That they last but a short time, and are only a slight refreshment.

5. That God wishes, by this means, to lead us to love Him and to dispose us for meditation...

— Therefore it is necessary, in practice,

1. To appreciate consolations, but not attach ourselves to them.

2. To bless God, whether He favors us with them or whether He leaves us in dryness.

3. To avoid sin, to combat tepidity in ourselves, which are obstacles to spiritual consolations...

4. To be very faithful to the holy exercise of meditation...

5. To ask of Jesus Christ, when receiving Him in the holy Communion, the grace to be always His, whether it be in a state of joy or in interior desolation...

Other Reflections on the same Gospel.

This is my beloved Son. (St. Matt. xvii. 5.)

Yes, Jesus Christ is the beloved Son of the Father.

1. As being the Word, He is begotten of the Father from all eternity...

2. He has, in being God, the same nature as the Father.

3. He is eternal, all-powerful as His Father.

4. He shares all His rights, participates in all His goods...

5. He glorifies Him, as He is glorified in Him...

— Penetrated by these truths:

1. Let us adore Jesus Christ in His quality of only Son of God...

Let us confess and teach His divine filiation.

2. Let us bless Him for having humbled Himself even to take our nature...

3. Let us hearken to His divine teachings...

4. Let us take them for the rule of our conduct.

5. Let us seek our happiness only in Him...

Third Sunday of Lent.

Of Openness and Simplicity of Heart.

When he had cast out the devil, the dumb spoke. (St. Luke, xi. 14.)

This man, possessed of a devil who rendered him dumb, is a figure of inferiors who fail in openness of heart towards their spiritual director. Oh! how they are to be pitied!

1. They cannot be cured of the wounds of their soul, since they hide them from their physician...

2. These hidden wounds grow worse from day to day, until the evil becomes incurable...

3. These religious are slaves of the devil, the first author of their dumbness.

4. They are filled with pride or human respect, which prevents them from discovering the weakness of their soul...

5. Alas! but they are in danger of failing in sincerity with regard even to their confessor.

— Understanding their misfortune, let us avoid it. With that intention:

1. Let us have nothing hidden from our Superiors...

2. Let us speak to them as we would to God, who knows all...

3. Let us be distrustful of our own lights...

4. Let us regard, as temptations most dangerous, those which lead us to fail in openness of heart...

5. Let us ask of our Lord, when we receive him in holy Communion, the grace of entering into, and of persevering in, these dispositions...

Other Reflections on the same Gospel.

He who is not with me is against me. (St. Luke, xi. 23.)

Jesus Christ is the truth, the way, and the life... He that is not with him:

1. Remains in error or ignorance.

2. Walks out of the good way...

3. Is dead in the sight of God...

4. Does the work of the devil, whose slave he is.

5. Is but a barren shoot deprived of the sap, which is only fit to be thrown into the fire.

— Let us be, then, with Jesus Christ:

1. By preserving His grace within us...

2. By animating ourselves with His spirit...

3. By taking His interests to heart...

4. By devoting ourselves to His work...

5. By accomplishing faithfully His adorable will.

Fourth Sunday of Lent.

How to act in our Spiritual Wants, and in our Trials.

Whence shall we buy bread, that these may eat? (St. John, vi. 5.)

Let us learn from the conduct of Jesus Christ, the Apostles, and the people, in the miracle of the multiplication of loaves:

1. To have recourse in our spiritual wants to the persons by whom God wills us to be guided...

2. To do all that they prescribe to us...

3. To abandon ourselves to God with the most entire confidence...

4. To depend on His help, which can never fail us...

5. To enter into these dispositions, especially in our moments of trouble and of dryness...

— Is it, indeed, thus we act?

1. Have we recourse in all our troubles to our Superiors, having nothing hidden in their regard?

2. Do we receive their advice as coming from God?

3. Do we confide entirely in God, throwing into His bosom all our anxieties?

4. Do we ask Him fervently to come to our aid?

5. Counting on His grace, do we combat, from the beginning, all disquietude, all discouragement?

Let us ask of our Lord, when receiving Him in the holy Communion, fidelity to these salutary practices.

Other Reflections on the same Gospel.

Jesus having lifted up his eyes, saw that a very great multitude had come out to him. (St. John, vi. 5.)

Let us learn from the example of these people:

1. They are eager to hear Jesus Christ.

2. They abandon all in order to have that happiness.

3. They think not of providing nourishment for themselves.

4. Jesus Christ rewards their fidelity, by the miracle of the multiplication of the loaves.

5. He reveals Himself to these docile hearts who acknowledge Him to be the Messiah...

— Are we, like these people:

1. Eager to hear His holy word?

2. Disposed to quit all to follow Jesus Christ?

3. Attentive to His divine instructions?

4. Intent solely on Him and what He prescribes?

5. Faithful to accomplish His will?

Passion Sunday.

On Docility towards Superiors.

He that is of God heareth the words of God. (St. John, viii. 47.)

The reproaches of Jesus Christ to the Jews, in the Gospel of this day, are addressed also to religious persons who fail in confidence and docility towards their Superiors:

1. They see not in them the representatives of God, the ministers of Jesus Christ...

2. They do not profit by their advice...

3. They abuse it...

4. They thus show that they are not of God, since they hearken not to the interpreters of His word...

5. They do Him an injury in their person...

— Let us take, then, an opposite course:

1. Let us see God in our Superiors...

2. Let us receive their advice with faith, respect, and docility.

3. Let us reject every thought that would be contradictory to them.

4. Let us accomplish their commands with entire fidelity.

5. Let us regulate our conduct by their advice...

Let us ask of Jesus Christ, when receiving Him in the holy Communion, the spirit of entire submission towards our Superiors.

Other Reflections on the same Gospel.

I honor my Father. (St. John, viii. 49.)

Jesus Christ honored his Father:

1. By His adoration, His praises, His prayers...

2. By His love and gratitude...

3. By His zeal for His glory...

4. By His entire submission to His will...

5. By His immolation to His justice...

— With Jesus Christ, and through Jesus Christ:

1. Let us adore the Father, but adore Him in spirit and in truth...

2. Let us love Him with all our heart,...and let us bless Him without ceasing...

3. Let us procure His glory as much as we possibly can, and as much as He demands of us...

4. Let us faithfully accomplish His will...

5. Let us seize with joy every occasion to sacrifice ourselves for Him...

Palm Sunday.

The Reign of Jesus Christ.

Behold, thy King cometh to thee, meek, &c. (St. Matt. xxi. 5.)

Jesus Christ is our King, and a King full of sweetness:

1. He is the Supreme King, the King of kings: all is submitted to His sceptre...

2. He is King by right of birth,...by right of conquest, ...by the gift of all things that His Father has made to Him.

3. His reign glorifies the Father.

4. His reign destroys the empire of the devil, delivers us from the slavery of sin, and establishes us in peace...

5. Jesus Christ reigns, above all, in souls...

— Let us acknowledge Him for our King, and let us testify it:

1. By paying Him the tribute of all our actions, performing them solely with a view to accomplish His will...

2. By fighting courageously, under His guidance, the devil and our passions, which are His enemies...

3. By using the arms which He places in our hands, which are the buckler of faith, the helmet of hope, and the sword of the word of God.

4. By clothing ourselves with His livery, forming ourselves to His likeness.

5. By working zealously for His glory...

— Let us beg Him, when receiving Him in holy Communion, to establish His reign in us for time and for eternity.

Other Reflections on the same Gospel.

Blessed is he that cometh in the name of the Lord. (St. Matt. xxi. 9.)

Let us contemplate Jesus Christ entering Jerusalem:

1. He comes as a King full of meekness...

2. Simple men receive Him with ardor...

3. The proud repel Him: they view His triumph only with vexation.

4. He approaches the city which shall soon be deicide...

5. He weeps over it...

— Let us enter into the spirit of this mystery.

1. Let us adore Jesus Christ as our King...

2. Let us receive Him ardently and joyfully...

3. Let us take away everything in us, that might displease Him...

4. Let us ask ourselves if He weeps not over our souls as He wept over Jerusalem...

5. Let us pray Him not to reject us, as he did that ungrateful city...

Monday in Holy Week.

THE HATRED OF THE PHARISEES FOR JESUS CHRIST.

They have hated me without cause. (Ps. xxxiv. 19.)

How the jealousy of the Pharisees rendered them:

1. Blind, so that they knew not the Messiah...

2. Unjust, making them employ means the most culpable, in order to destroy Him...

3. Cruel, causing them to deliver Him up to be crucified...

4. Personally accursed.

5. Accursed in their descendants, on whom the blood of the Just has fallen!

— Let us then take for our inviolable rule:

1. To close our heart against every feeling of envy, of jealousy.

2. To open it only to sentiments of charity...

3. To do good to all.

4. To never act under the influence of passion...

5. To love Christ with our whole heart, in reparation of the hatred whereof He is the object on the part of the wicked.

Tuesday in Holy Week.

JESUS CHRIST ACCEPTING SUFFERINGS AND DEATH.

My Father, take away this chalice from me: but not what I will, but what thou wilt. (St. Mark, xiv. 36.)

Jesus Christ had often baffled the schemes of His enemies; but now the hour is come, in which He is going to give Himself into their power.

1. He announces to His disciples, that one of them shall betray Him.

2. He celebrates the last supper,
And gives His last instructions ...

3. He repairs to the garden of Gethsemani...

4. He begins to pray, and represents to Himself all that He must suffer.

5. He accepts, through submission to the will of His Father, the chalice which is presented to Him...In Him, the human will is perfectly subjected to the Divine will...

— Ah! let us be, then, His disciples:

1. Let us renounce our own will...

2. Let us will only what God wills...

3. Let us say to Him: "Not my will, but Thine be done."

4. Let us unite ourselves to Jesus Christ submitted to His Father.

5. Let us leave our Superiors to prescribe all that relates to us...

Wednesday in Holy Week.

THE DESIRE THAT JESUS CHRIST HAD OF SUFFERINGS AND DEATH.

With desire have I desired to eat this pasch with you. (St. Luke, xxii. 15.)

Jesus Christ not only accepted His sufferings and death, but He desired them with the most lively ardor. Ah! it was because He wished:

1. To glorify His Father.
2. To accomplish the work for which He had been sent...
3. To show us the excess of His love.
4. To teach us by His example to sacrifice ourselves for our brethren...
5. To establish His Church, to be the ark of salvation for all generations.

— Reflecting on these motives, and entering into His heart:

1. Let us adore the love which made Him our victim.
2. Let us thank Him for having given Himself for us...
3. Let us profit by His sacrifice...
4. Let us desire to immolate ourselves for Him.
5. Let us testify by our works the sincerity of this desire.

Holy Thursday.

ON THE INSTITUTION OF THE SACRAMENT OF THE EUCHARIST.

This is my body;...this is my blood. (St. Matt. xxvi. 26, 28.)

What a stupendous mystery is that which is accomplished on this day!

1. Jesus Christ celebrates the last supper...He changes the bread into His body,...the wine into His blood...
2. O prodigy!...the Word of God, the Lord of Angels, is hidden under the appearances of ordinary bread!
3. He gives Himself to His disciples...
4. He prescribes to them to do what He has done; that is to say, to consecrate His body and His blood, and to distribute it to the faithful...
5. He remains henceforth with us, children of men...

— O divine Eucharist, admirable abridgment of all the miracles that Jesus Christ has wrought in our favor. How can I, then, consider you without feeling myself carried:

1. To thank Him for so great a benefit!
2. To exalt His love, His goodness, His generosity!
3. To adore Him hidden under the veils which conceal Him from my eyes!
4. To be all zeal to gain worshippers for Him!...
5. To prepare myself to receive Him worthily!...

Good Friday.

The Passion of Jesus Christ.

He is a man of sorrows. (Isaias, liii. 3.)

Who can conceive the number and extent of the sufferings of Jesus Christ?

1. His soul was overwhelmed with a mortal sadness and given over to all anguish...

2. His body was bruised with blows, and from the top of His head to the sole of His foot nothing remains sound in His adorable flesh...

3. He suffered in all His faculties,...in all His senses...

4. He suffered from all sorts of persons...

5. He suffered without consolation...

— And that for our sins...We must, then:

1. Detest them from the bottom of our heart...

2. Never commit them more...

3. Do penance, in union with Jesus Christ, for those of our past life...

4. To conjure that sweet Saviour to deliver us from every sin, through the merits of His sufferings and death...

5. To promise Him, at the foot of the cross, to be for the time to come entirely devoted to Him.

Other Reflections for the same Day.

The just one perishes, and no one reflects in his heart. (Isa. lviii. 1.)

Behold the day of the bloody sacrifice...What instructions are thereby given to us!...

Let us consider how they are manifested in our adorable Saviour:

1. By His Charity towards men...

2. By His Patience,...resignation,...meekness...

3. By His Obedience, which leads Him even to the death of the cross.

4. By His Humility: "He is classed with malefactors!"

5. By His Generosity: he dies for those who crucify Him...

— What a model!...Ah! to-day, especially:

1. Let us adore the divine Victim suffering and dying for us...

2. Let us weep over His sorrows...

3. Let us weep over our sins, which are the true cause of them...

4. Let us pardon those who may have offended us...

5. Let us unite ourselves to Jesus crucified, and remain united to Him even till death...

Holy Saturday.

The Five Wounds of Our Lord Jesus Christ

Who His own self bore our sins in his body upon the tree. (1 Peter, ii. 24.)

Let us contemplate Jesus Christ on Calvary, dead for us... Let us fix our gaze with the most profound piety on His sacred wounds... Let us consider that they are:

1. The memorial of what He suffered...
2. The channels by which He shed the blood of salvation...
3. Eloquent mouths, which reproach us for our sins,... which speak to us of his love,... which demand grace for us...
4. They are titles, which assure us of our rights to heaven...
5. They are glorious marks of the victory of Jesus Christ over death, hell, and sin...

— Understanding the instructions which they give us:

1. Let us die to ourselves and to sin.
2. Let us express them in ourselves by mortification.
3. Let us animate ourselves to the love of sufferings by the remembrance of what Jesus Christ has endured for us.
4. Let us consider ourselves honored in suffering like Jesus Christ and for Him...
5. Let us put our hand into the wound of His side; let us penetrate even to His heart, and draw from that source of virtue, patience, courage, conformity to the will of God.

Other Reflections for the same Day.

He rested on the seventh day. (Gen. ii. 2.)

Let us meditate on the repose of Jesus Christ in the sepulchre:

1. A rest preceded by fatigues and infinite sufferings...
2. A rest like to that of God the Father, on the seventh day of the creation...
3. A rest prefigured by Adam's trance, by the captivity of Joseph, by the sleep of Samson...
4. A rest during which Jesus Christ ceased not to act...
5. A rest in which we shall participate if we die in union with our divine Redeemer...

— To honor, then, this rest of Jesus Christ:

1. Let us reflect by what labors He procured it.
2. Let us have the most affectionate devotion to the Eucharist, His mystical sepulchre.
3. Let us receive Him with the liveliest piety in our heart, which He makes his tomb...
4. Let us bury ourselves with Him by dying to the world, the devil, and our passions...
5. Let us hope firmly to rise gloriously with Him...

Easter Sunday.

The Resurrection of Jesus Christ.

Jesus has risen: He is not here. (St. Mark, xvi. 6.)

"Behold the day that the Lord has made." What a glorious mystery is accomplished! Jesus Christ is risen:

1. He triumphs over death; He resumes life, but a life immortal and impassible...

2. He gives us the assurance of our own resurrection...

3. He destroys sin; for, as St. Paul says, Christ is risen in order that we may walk in the newness of life...

4. He glorifies His heavenly Father...

5. He makes us participate in His resurrection, by communicating to us the life of grace.

—Let us enter into the spirit of this mystery; and, to that end:

1. Let us rejoice to-day with the Church.

2. Let us adore our risen Lord...

3. Let us destroy the death of sin in ourselves...

4. Let us leave the tomb of spiritual sloth, of tepidity...

5. Let us ask of Jesus Christ, when receiving Him in the holy Communion, the grace to lead a holy life, entirely new, and thus to merit a share in the fruits of His resurrection.

Other Reflections on the same Gospel.

Jesus is risen: He is not here. (St. Mark, xvi. 6.)

How consoling is this word of the angel for our hearts! Since Jesus Christ is risen:

1. All His words are true...

2. Our faith and hope are well founded...

3. His religion is established...

4. The designs of His enemies, the projects of hell, are defeated...

5. He has power over death; He is the master of life.

All those who are united with Him, shall arise with Him...

—We must, therefore:

1. Adore Him as conqueror of death...

2. Rejoice in His triumph...

3. Keep ourselves united to Him...

4. Believe His word, and hope in His promises...

5. Labor to render ourselves worthy of rising with Him on the great day of the general resurrection.

Easter Monday.

Of our Duties in Conversation.

Jesus himself drew near and went with them. (St. Luke, xxiv. 15.)

Let us contemplate Jesus Christ appearing to the disciples of Emmaus, discoursing with them...inflaming them with His love...What a model of conversation is here presented to us!...

By imitating Him:

1. We avoid a multitude of faults...
2. We keep ourselves in the spirit of our state...
3. We edify our neighbors...
4. We render ourselves agreeable to Jesus Christ...
5. He is, then, with us, and inflames our hearts...

— Let us recall to mind these inestimable advantages, and that from this day forth our conversation should, then, be:

1. Entirely different from that of worldlings...
2. Conformable to our rule...
3. Having for its object only holy and edifying things...
4. Calculated to encourage us in the practice of our duties...
5. Carried on in the presence of Jesus Christ...

Let us ask this grace of our Divine Master, when receiving Him in the holy Communion.

Easter Tuesday.

Of Interior Peace.

Peace be with you. (St. Luke, xxiv. 36.)

Let us contemplate Jesus Christ risen and appearing to the Apostles, saying to them: "Peace be with you!"

The peace which he wishes them is:

1. The peace of interior souls, who are humble and mortified...
2. The peace which succeeds triumph over the passions...
3. The peace which proceeds from true Charity.
4. The peace which nothing, except sin, can disturb...
5. The peace which trials here below serve but to confirm.

— Do we wish to possess this peace?

1. Let us avoid sin, and keep our conscience pure...
2. Let us mortify our inclinations...
3. Let us immolate our pride and self-love...
4. Let us be closely united with our brethren...
   Let us take on all occasions the side of charity...
5. Let us be penetrated with the spirit of Jesus Christ, and act only by His guidance...

Low Sunday.

THE SPIRIT OF COMMUNITY AND THE SPIRIT OF FAITH.

The Apostles being come together...Jesus appeared in the midst of them. (St. John, xx. 19.)

Jesus Christ appears to the assembled Apostles,...He reanimates and strengthens their faith: "Blessed," said He to Saint Thomas, "are they that have not seen and have believed!"

Yes; happy are they who have a lively faith!

1. They judge everything by its light...
2. It raises them above human feelings...
3. They have only disgust for the things of earth...
4. Nothing is capable of drawing them away from the service of God, nor of diminishing their charity...
5. God alone is all things to them...

— What precious advantages! What a motive, then, for us:

1. To appreciate our faith and thank God for it!...
2. To preserve it with the greatest care, avoiding all reading, all conversation, that might weaken it!...
3. To labor unceasingly to increase it in us!...
4. To act always in accordance with its teachings!...
5. To ask of our Lord, when receiving Him in the holy Communion, the grace of a lively and active faith!...

Other Reflections on the same Gospel.

Peace be with you. (St. John, xx. 19.)

With Jesus Christ are found peace and joy.

1. He is called the Prince of Peace.
2. He destroys sin, the source of all trouble.
3. He unites minds and hearts, and thus makes peace in families and societies...
4. He procures for souls who belong to Him light, strength, unction, repose...
5. He makes them afterward reign with Him in heaven, the dwelling of eternal life.

— Ah! let us be then with Jesus Christ, that we may taste the peace and joy which He alone can give. Now, we shall be with Him:

1. If we love Him.
2. If we heartily profess His doctrine.
3. If we conform our will to His.
4. If we are really His disciples.
5. If we combat, with Him, the devil, the world, and the flesh...

Second Sunday after Easter.

Duties of Masters toward their Pupils.

I am the Good Shepherd. (St. John, x. 2.)

A good pastor

1. Knows his sheep.
2. Knows what is suitable for each...
3. Watches over them with great solicitude...
4. Conducts them into excellent pasturage...
5. Devotes himself to provide for their wants and to preserve them from all danger...

— Now, we are pastors in relation to our pupils.

It is, therefore, necessary:

1. To study their different characters...
2. To seek the means to be taken with regard to each...
3. To watch over them with the greatest care...
4. To edify them,...to instruct them with zeal,...to form them to piety...
5. To love them through supernatural motives,...to pray and devote ourselves for them...

Let us ask of our Lord, when receiving Him in the holy Communion, the grace to fulfil all these duties faithfully.

Other Reflections on the same Gospel.

I am the Good Shepherd. (St. John, x. 11.)

Jesus Christ is the Good Shepherd.

1. He knows his sheep;...He loves them...
2. He conducts them into excellent pasturage: He nourishes them with His flesh and His blood...
3. He protects them against ferocious animals...
4. He sacrifices Himself for them...
5. He calls them all to enter the sheepfold of heaven; where they shall enjoy with Him, and forever, a happiness beyond measure...

— Jesus Christ is the Good Shepherd, but are we in his regard faithful sheep?

1. Do we know Him?
2. Do we love Him?
3. Do we follow Him? Do we attach ourselves to Him?
4. Do we seek only the divine nourishment which He has prepared for our souls?
5. Do we go with docility wherever He wishes to conduct us?

Third Sunday after Easter.

The Joy of the Servants of God.

Your sorrow shall be turned into joy. (St. John, xvi. 20.)

The joy of worldlings is vain, fickle, illusory, vile, and base; condemned by Jesus Christ. Oh! how different is the joy of the servants of God!

1. It is real and intimate...
2. It is lasting, and establishes the heart in peace...
3. It is worthy, noble, elevated...
4. It emanates from Jesus Christ, communicating Himself to us...
5. It is a foretaste of eternal joy...

— Penetrated with these thoughts:

1. Let us esteem only the joy of the servants of God...
2. Let us remember that it is preceded by sadness, that is to say, that it is the fruit of mortification and penance.
3. Let us mortify our passions, and weep over our sins...
4. Let us imitate the saints, who only wished for spiritual consolations.
5. Let us learn to suffer in this transitory world, in order to enjoy the never-ending one.

Let us ask this grace of our Lord, when receiving Him in the holy Communion.

Another Subject—Patronage of St. Joseph.

Go to Joseph. (Gen. xli. 55.)

Let us go to Joseph as our patron, that is to say, our protector, our guide, our model.

1. He is all-powerful with Jesus.
2. He is full of goodness towards us...
3. He makes it a happiness to protect us...
4. He conducts us in the way of salvation...
5. He teaches us, by his example, what we ought to do to please God...

— Hence, how many persons and associations are placed under his patronage!... Our Institute has that inestimable advantage:

1. Let us rejoice in this signal favor...
2. Let us thank St. Joseph for his protection...
3. Let us beg him to continue it to us...
4. Let us take him for our model...let us imitate his virtues...
5. Let us pray to him with confidence for our Institute... our pupils...for ourselves, in particular, asking, through his intercession, the grace of a holy death...

Fourth Sunday after Easter.

Of Dryness and Interior Troubles

Because I have spoken these things to you, sorrow hath filled your heart. (St. John, xvi. 6.)

God wishes, in order to sustain our courage, to give us from time to time some consolations; but it is only as it were, in passing...Often he judges proper to prove us by sending us dryness. He wishes in that:

1. To give us an occasion to prove our love of Him...
2. To detach us from ourselves...
3. To make us know our personal weakness, and lead us to have recourse to Him more ardently...
4. To strengthen us in the way of solid virtue.
5. To make us merit a more ample reward...

—Let us, therefore, comprehend His designs; and, if we are in dryness:

1. Let us not fall into sadness...
2. Let us have recourse to Him with confidence...
3. Let us acquit ourselves well of our exercises of piety...
4. Let us practise some mortifications, for that is an efficacious means to recover the relish for spiritual things.
5. Let us prepare ourselves the best we can for the holy Communion, in order to obtain from Jesus Christ his consolations.

Other Reflections on the same Gospel.

I go to him that sent me. (St. John, xvi. 5.)

We are all going, for the life of man is only a journey:

1. Our birth is the starting-point...
2. The course of our years, the way...
3. Death, the term...
4. This term shall be infinitely happy if we have followed the way of justice...
5. But it shall be infinitely wretched if we have followed the way of iniquity...

—Ah! let us understand this, and, consequently:

1. Let us pray God to show us the right way.
2. Let us enter on it now by a true conversion...
3. Let us never leave it.
4. Let us walk toward our end, without allowing ourselves to be turned aside by anything we may meet with on our way...
5. Let us encourage ourselves to persevere, saying often to ourselves: Courage, O my soul; we are going to heaven...

Fifth Sunday after Easter.

Necessity of Prayer.

Ask, and you shall receive. (St. John, xvi. 24.)

How many reasons have we not to pray and to pray well:

1. It is a means of sanctification, sure, easy, and always in our power...

2. Jesus Christ wishes us to have recourse to it...

3. All the saints have employed it, and have unceasingly recommended its practice...

4. We have absolute need of the grace of God; now, it is by prayer that we shall obtain it.

5. We are exposed to a thousand dangers which, without prayer, we could not escape.

— We must, therefore:

1. Pray often...pray always...

2. Pray with fervor and perseverance...

3. Labor to acquire the spirit of prayer...

4. Pray in all circumstances, but, above all, in temptations...

5. Pray for ourselves, and for all those who are dear to us...

Let us ask of our Lord, when receiving Him in holy Communion, the spirit of prayer.

Other Reflections on the same Gospel.

Hitherto you have not asked anything in my name. (St. John, xvi. 24.)

How admirable is the heart of Jesus!

1. He desires to load us with His graces!

2. He is ready to pour them forth on us.

3. He urges us to ask them of Him.

4. He complains that we do not ask them.

5. He wishes more ardently to enrich us than even we ourselves can desire it.

— Ah! let us, then, procure Him the pleasure of doing us good:

Let us pray to Him with fervor, and ask of Him:

1. The triumph of the Church.

2. The conversion of sinners,...the perseverance of the just...

3. The deliverance of the souls in purgatory...

4. The abundance of His blessings for our families, our Institute, our pupils...

5. All the graces of which we have need in order to live and die in this holy love...

Rogation Monday.

Our Duties as Teachers.

And which of you, if he ask his father bread, will he give him a stone? (St. Luke, xi. 11.)

As teachers, we are the instruments of Providence in regard to our pupils...

It is necessary to respond to His views:

1. To nourish them with His holy doctrine.
2. To bring them to the love and practice of our religion...
3. To penetrate them with a horror of sin...
4. To form them to the accomplishment of all their duties...
5. To make them discharge them through holy motives...

— To put ourselves in the way of accomplishing this end:

1. Let us be animated with the spirit of Jesus Christ.
2. Let us study and meditate on His divine doctrine.
3. Let us carefully prepare our Catechism and our reflections...
4. Let us be constantly models of edification...
5. Let us ask of Jesus Christ the grace to speak well of Him, and to succeed in making Him known, loved, and served by all our pupils...

Rogation Tuesday.

Qualities of Prayer.

God gives his grace to the humble. (1 St. Peter, v. 5.)

Whosoever knoweth God, and hath the spirit of Jesus Christ, knoweth how he should pray...

1. God is our Father, He loves us with the greatest love...
2. He is our benefactor, always ready to assist us...
3. He sees our miseries, and assists us when we implore Him humbly...
4. He has given us His own Son for our mediator with Him.
5. Jesus Christ has said, "We must pray always: whatsoever you ask with faith you shall obtain."

— Let us thereby understand that we ought to pray:

1. In the name of Jesus Christ...
2. With faith and fervor...
3. With the most entire confidence.
4. With humility, for God, who resisteth the proud, giveth His grace to the humble...
5. With perseverance, considering that if He sometimes appears slow to hear us, it is in order to prove our confidence, and to make us acquire more merit...

Rogation Wednesday.

What we ought to ask in Prayer.

I pray that shou shouldst keep them from evil. (St. John, xvii. 15.)

Let us contemplate Jesus Christ praying for His disciples: He asks His Father:

1. To keep them from evil...
2. To sanctify them, and establish them in divine love...
3. To keep them united...
4. To render that union close and solid.
5. To make them arrive at supreme beatitude...

— That our prayers, then, may have the same object:

1. Let us ask, before all, to be preserved from sin.
2. Let us ask to become holy religious, and good teachers...
3. Let us ask the spirit of union and of concord...
4. Let us pray for the Church...for the State...for our families...for the Institute...for our pupils...
5. Let us pray for the souls in purgatory...

Feast of the Ascension.

Of the Mystery of this Day.

The Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. (St. Mark, xiv. 19.)

Let us reflect on the mystery which the Church commemorates on this day:

1. Jesus Christ risen was on earth in a miraculous manner: the centre of His glorious body was heaven...
2. The moment of His ascension is come...He gives to His disciples His last instructions...
3. He raises Himself from the earth, and, while ascending, He blesses them...
4. A cloud conceals Him from their eyes...
5. Angels announce to them the second coming of that Divine Master, now sitting on the right hand of God...

Let us enter into the spirit of this mystery which we contemplate:

1. Let us adore our Lord Jesus Christ in heaven as our mediator, our advocate with His Father...
2. Let us think that He calls us to reign with Him...
3. Our Chief has ascended into heaven: we ought, in quality of His members, to ascend there after Him...
4. Let us detach ourselves from all that is terrestrial, and aspire only to share the glory of Jesus Christ.
5. Let us ask of Him, in the holy Communion, to arrive at that supreme happiness.

Sunday within the Octave of the Ascension.

On Persecutions and Trials.

They will put you out of the synagogues; yea, the hour cometh that whoever killeth you, will think that he doeth a service to God. (St. John, xvi. 2.)

Every disciple of Jesus Christ ought to expect persecutions and trials.

1. They were the portion of that divine Saviour, and of all his saints...

2. They are the consequences of the ignorance of men in regard to our holy religion.

3. They proceed from the devil and from those who belong to him.

4. Sometimes, nevertheless, they have for authors virtuous persons.

5. In all cases, they are for us the occasion of showing our devotion to God and to His service...

—We must then:

1. Not be surprised...

2. Accept them in union with Jesus Christ persecuted...

3. Support them with courage, resignation, and patience...

4. Never allow ourselves to be shaken by them...

5. Draw from them fruits of salvation, that is to say, make them serve for the expiation of our sin and the increase of our merits.

Other Reflections on the same Gospel.

You shall give testimony of me. (St. John, xv. 27.)

The Apostles gave testimony to Jesus Christ:

1. In attaching themselves to Him...

2. In believing His divine word...

3. In announcing His doctrine and converting nations to the faith.

4. In imitating the example of that adorable Master...

5. In suffering for Him, with joy, all sorts of persecutions, and finally, dying for Him by martyrdom...

— As religious and teachers, we ought to render testimony to Jesus Christ:

1. By our faith in His adorable teachings...

2. By the imitation of His life...

3. By our zeal to make Him known, loved, and served by our pupils.

4. By our attachment to the Church, His mystical body...

5. By our devotion towards Him in the most Holy Sacrament...

The Eve of Pentecost.

Dispositions for Receiving the Holy Ghost.

The Spirit whom the Father will send in my name. (St. John, xiv. 26.)

Let us contemplate in the supper-room, Mary and the disciples in prayer, preparing to receive the Holy Spirit. Like them, let us prepare ourselves to partake of the same grace. Let us consider that:

1. The Holy Spirit communicates Himself only to hearts void of all that is earthly...

2. Souls that are slaves to concupiscence cannot receive Him...

3. He is love itself, and comes to inflame our hearts...

4. He gives Himself above all to souls faithful in keeping the law of Jesus Christ, to those who are with Mary...

5. He has promised His gifts to prayer...

— Wherefore, let us understand, that it is necessary, in order to receive the Holy Spirit with His gifts:

1. To eradicate from our heart all earthly affection...

2. To separate ourselves from the world, as far as possible...

3. To apply ourselves to grow in the love of God...

4. To keep faithfully the evangelical law...

5. To pray fervently to the Holy Ghost to come and dwell in us, to ask Him for this favor through the intercession of Mary...

Other Reflections for the same Day.

The Paraclete whom I will send. (St. John, xv. 26.)

How Jesus Christ glorified the Holy Spirit!

1. He condemns those who offend Him...

2. He permits Himself to be conducted by Him, in all, and at all times...

3. He reveals His adorable perfections, and calls Him the Comforter—the Spirit of truth...

4. He announces His coming and disposes hearts to receive Him...

5. He establishes the sacraments of Baptism and Confirmation by which we receive Him.

— In union with our Lord, let us glorify the Holy Ghost:

1. In judging everything by His lights...

2. In obeying with docility His salutary inspirations...

3. In praying to Him with great fervor...

4. In respecting our bodies as being His living temples...

5. In zealously preparing our pupils for the reception of the sacrament of Confirmation...

Pentecost Sunday.

On the Mystery of this Day.

There appeared to them tongues as it were of fire, and they were all filled with the Holy Ghost. . (Acts, ii. 3 and 4.)

Let us reflect on what took place on this day of Pentecost.

1. Mary and the disciples are in prayer...

2. Suddenly a great sound is heard...

3. The Holy Spirit descends from heaven and rests on them in the form of tongues of fire...

4. He fills them with light,...with strength, with courage, with zeal...He imparts to them the gift of tongues and the power to act on hearts...

5. Oh! how happy should we be if, like the disciples, we should obtain a participation in the plenitude of the gifts of the Holy Spirit! But for that it is necessary:

1. To live in retreat...

2. To persevere in prayer...

3. To keep ourselves in the society of the most Blessed Virgin by a great devotion towards that good Mother...

4. To endeavor to grow in the love of God and our neighbor...

5. To correspond faithfully with the divine inspirations...

Let us earnestly demand this grace of Jesus Christ when receiving Him in the holy Communion.

Other Reflections on the same Subject.

They were all filled with the Holy Ghost. (Acts, ii. 4.)

What a change the Holy Spirit operates in the Apostles! They were ignorant, timid, feeble, wavering in their faith; and now:

1. They have a knowledge of the most sublime mysteries...

2. They fear nothing...

3. They publicly teach religion...

4. They are ready to suffer everything and to die for Jesus Christ...

5. They go to bear His sacred name throughout the universe...

—Do we wish to be in the same disposition?

1. Let us not resist the Holy Ghost...

2. Let us pray to Him fervently to come into us...

3. Let us act in all things according to His inspirations...

4. Let us study His designs on us...

5. Let us have a fixed determination to accomplish them...

Whit Monday.

ON THE FIRST EFFECT OF THE HOLY SPIRIT IN US.

But when He, the Spirit of truth, shall come, He will teach you all truth. (St. John, xvi. 13.)

The Holy Ghost is essentially the Spirit of truth and of light... Happy those in whom He abides, and who are docile to his instructions!

1. They judge of things only by the light of faith...
2. They appreciate them as God appreciates them...
3. They behold in them only what they have of reality...
4. They have a knowledge of the maxims of the holy Gospel...
5. They have no participation in the errors of the world...

—Do we wish that the Holy Spirit may operate in us this first effect:

1. Let us implore His light...
2. Let us render ourselves docile to His teachings.
3. Let us renounce the inclinations of the flesh...
4. Let us with all our heart despise what worldlings esteem, and esteem what they despise...
5. Let us meditate on the Gospel, and practise it...

Let us ask this grace of our Lord when receiving Him in the holy Communion.

Tuesday after Pentecost.

THE SECOND EFFECT OF THE HOLY SPIRIT IN US.

Thou shalt send forth thy Spirit, and they shall be created. (Ps. ciii. 30.)

The Holy Ghost is the Spirit of life...

1. He produces in us the life of grace...
2. He makes us appreciate it as the greatest good...
3. He aids us to preserve it by withdrawing us from sin, which can alone weaken or destroy it...
4. He maintains it in us by fervor, which is its true nourishment...
5. He makes us act by this life, disposing us to follow in everything the inspirations of grace and not those of nature...

—Wherefore:

1. Let us adore Him as the Author of life...
2. Let us entreat Him to dwell in us...
3. Let us fear sin, and avoid even the shadow of it...
4. Let us mortify the inclinations of corrupt nature...
5. Let us always obey the inspirations of grace, and testify that we act only by the Spirit which communicates them to us...

Trinity Sunday.

On the Mystery of this Day.

There are three that give testimony in heaven. (1 John, v. 7.)

What a subject proposed for our meditation!

1. The most Holy Trinity, which is the object of the most profound adoration of angels and of saints...

2. The Holy Trinity, to which all render homage in heaven, in earth, and in hell.

3. The most Holy Trinity, to whose image we have been created, and to whom we are indebted for everything.

4. The most Holy Trinity, to which we are consecrated by Baptism, by our vows as religious...

5. The most Holy Trinity, which we ought to make known, loved, and worshipped by our pupils...

— Let us lovingly fulfil all our obligations towards it...

1. Let us adore it from the depth of our heart in union with the Church triumphant in heaven and militant on earth...

2. Let us believe all that God has been pleased to reveal to us of this mystery, the first of mysteries...

3. Let us renew to-day our Baptismal vows; let us consecrate ourselves anew to the Father, Son, and Holy Ghost.

4. Let us renew, according to the spirit of our holy Rules, our vows of Religion.

5. Let us ask of Jesus Christ, when receiving Him in the holy Communion, a lively faith in the august mystery of the Trinity, and a great zeal to make it known...

Other Reflections for the same Day.

I Am Who Am. (Exod. i. iii. 4.)

God possesses all perfections:

1. Being in Himself "I Am, said He, Who Am."

2. Power,...Eternity...

3. Wisdom,...Knowledge...

4. Infinite beauty...

5. Love, goodness, mercy...

— Let us be well impressed with these truths...and conform thereto our conduct...

1. Let us belong to God, to God alone...

2. Let us apply ourselves to know Him...

3. Let us love Him with all our heart...

4. Let us adore, bless, and glorify Him...

5. Let us merit, by our obedience to His holy will, to possess Him one day in heaven.

The Feast of Corpus Christi.

PRESENCE OF JESUS CHRIST IN THE EUCHARIST.

Behold, I am with you always, even to the consummation of the world. (St. Matt. xxviii. 20.)

What sentiments ought we not to conceive in our hearts, meditating on the divine Eucharist!

1. God dwells amongst us: what honor to us!...

2. He is there in the holy tabernacle to load us with His graces and to lavish all the riches of His love upon us.

3. The Angels surround the Altar whereon He dwells...

4. The Church adores Him then with the most profound respect and the most ardent love.

5. It is there that all true Christian hearts are reunited.

— Reflecting on the gift which is given us, do we comprehend:

1. How much we ought to love the God who abides with us?

2. What adoration we ought to render to Him?

3. To what acknowledgments He is entitled?...

4. With what zeal and affection we ought to form our pupils in regard to devotion towards the Eucharist?...

5. How lively that devotion ought to be in us?...

Solemnity of the Feast of Corpus Christi.

"I will walk among you," said the Lord. (Levit. xxvi. 12.)

What pomp the Church displays to-day! It is because:

1. She celebrates the institution of the holy Eucharist...

2. She makes honorable amends to our Lord Jesus Christ for all the outrages to which He was and is subjected...

3. She gives us occasion to manifest our piety, our love, and our gratitude toward Him...

4. She presents us with the opportunity to enrich ourselves for heaven...

5. She instructs us on our destinies, reminding us that we can only accomplish them through Jesus Christ...

— Penetrated with these thoughts:

1. Let us assist with faith and piety at the ceremonies of this day.

2. Let us reanimate our hope in Jesus Christ...

3. Let us love Him with the greatest love...

4. Let us celebrate and exalt His liberality...

5. Let us follow the procession as becomes religious, and be truly a subject of edification for the faithful...

Friday within the Octave of Corpus Christi.

THE EUCHARIST IS THE BREAD OF THE SOUL.

I am the living bread which came down from heaven. (St. John, vi. 41.)

The Eucharist is the true bread of heaven... What happy effects does it not produce in us!

1. It sustains and fortifies the soul...
2. It makes it live a life entirely celestial...
3. It makes it resplendent in the eyes of God...
4. It operates on the body itself, disposing it to develop the germ of a glorious resurrection...
5. It is to us a pledge of eternal life, of that banquet to which we are all invited by God in His glory...

— But these dispositions are required on our part:

1. Purity of conscience; and this is of absolute obligation...
2. Fervor, the spirit of piety...
3. Exemption from affection to venial sin...
4. An ardent desire to receive Jesus Christ...
5. The disposition and the will to do what He demands of us, to renounce ourselves and creatures, in order to live by Him and for Him...

Saturday within the Octave of Corpus Christi.

THE EUCHARIST, THE CELESTIAL BREAD.

My flesh is meat indeed. (St. John, vi. 56.)

Yes, the divine Eucharist is the true nourishment of our souls...

1. Jesus Christ Himself has said so...
2. It gives to the Christian great strength...
3. It nourishes in us the life of grace...
4. It makes it grow to its perfect development...
5. It identifies us with Jesus Christ...

— It may be that the holy Communion does not produce in us all these salutary effects...

Ah! it is because we do not receive it as we ought, that is to say:

1. With a lively faith...
2. With a great purity of conscience...
3. With a sincere and generous love toward Jesus Christ...
4. With an ardent desire of His presence in our heart...
5. With the firm will to make Him reign supreme over us.

Sunday within the Octave of Corpus Christi.

On the Invitation to the Eucharistic Banquet.

A certain man made a great supper, and invited many. (St. Luke, xiv. 16.)

Jesus Christ invites all men to the Eucharistic banquet; but, alas! how many refuse to participate in it!

1. Created for heaven, they neglect the principal means of obtaining it.

2. Subjects of the King of Heaven, they refuse, for the most frivolous reasons, to receive Him into their house.

3. They prefer their business or their pleasures to the greatest honor and the most precious advantage...

4. God wishes to give them delights; and they disdain them...

5. He wishes to bestow His favors upon them; and they despise them...

— What fatal blindness!... Ah! let us better understand our own interest.

1. Let us bless the divine goodness which invites us to this Eucharistic banquet...

2. Let us approach it with great ardor...

3. Let us participate in it as often as we are permitted...

4. Let us wear thereat the nuptial robe. Let us approach it with all the requisite dispositions...

5. Let us ask of Jesus Christ, who is about to give Himself to us, the grace of the most affectionate devotion to the Eucharist...

Other Reflections for the same Day.

Praise the Lord, O Jerusalem. (Ps. cxlvii. 12.)

Let us praise our Saviour. What a subject we have!

1. He has made Himself our food...

2. Under the appearances of bread and wine, are the most precious realities: His body and His blood...

3. This is the bread of angels, become the bread of man...

4. All nourish themselves therewith, without consuming it...

5. The good and the wicked receive it; but how differently!

— And we, how do we receive it? undoubtedly, it is with a conscience pure from grave faults: but is it—

1. With a lively faith?

2. With great fervor?

3. With ardent love?

4. With an affectionate acknowledgment?

5. With a will fully determined to correspond to the grace of the divine Sacrament?

Monday in the Octave of the Holy Sacrament.

On the Exactitude with which the Communions of the Rule should be made.

They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread. (Acts, ii. 42.)

Jesus Christ invites us often to His feast; let us not neglect to go to it.

1. The Eucharist is the nourishment and remedy of the soul.

2. In withdrawing ourselves from it we become spiritually enfeebled and expose ourselves to perdition.

3. To omit the Communions of the Rule would be testifying little love towards Jesus Christ...

4. It would be entering on the way of tepidity and relaxation.

5. Besides, what reasons could we allege that are not vain pretexts, or that it does not depend on ourselves to change?

— Let us not, then, fall into the snares of the devil, who desires nothing more than to prevent us from approaching the holy table...

1. Let us make, at least, all the Communions of the Rule...

2. In our trials, let us ask to make some Communions of devotion...

3. Let us bring to the holy Communion a serious preparation...

4. Let us nourish in ourselves the desire of Communion...

5. Let us ask of Jesus Christ to be more and more eager for the celestial food, which He presents to us.

Other Reflections for the same Day.

He that eateth me, the same shall live by me. (St. John, vi. 58.)

Let us celebrate the divine Eucharist. Let us say with the Church:

1. Sing, my tongue, the mystery of the adorable body and precious blood of Jesus Christ.

2. In the last supper, He gives Himself to His disciples...

3. He changes the bread into His body, and the wine into His blood...

4. The senses cannot rise to such a prodigy...

5. But faith suffices to confirm a docile heart.

— In meditating on this mystery of love:

1. Let us adore Him with the most profound respect...

2. Let us adore Him in union with the Angels...

3. Let us adore Him with the Saints of all times...

4. Let us adore Him with Mary...

5. Let us receive Him with fervor,...fearing nothing so much as to be deprived of Him through our own fault...

Tuesday in the Octave of Corpus Christi.

On Communions.

He that eateth and drinketh unworthily, eateth and drinketh judgment to himself. (1 Cor. xi. 29.)

To make a bad Communion: What a crime and what a misfortune!

1. What more horrible than to receive Jesus Christ in a heart that is defiled!

2. Alas! this crime may be found among religious, as it was found in Judas...

3. Hypocrisy and false shame are the ordinary cause of it, and they may be found even in the cloister...

4. This sacrilege draws always upon its author the maledictions of God...

5. Very often he draws them down on others...

— Let us, then, make only good Communions. To that end:

1. Let us be most candid and sincere in Confession...

2. Let us repent sincerely of our sins...

3. Let us consider a sacrilegious Communion as the greatest of all evils...

4. Let us have a supreme horror of it...

5. Let us pray that this crime may never be committed...

Wednesday in the Octave of Corpus Christi.

On Communions truly Salutary.

The Lord hath filled the hungry with good things. (St. Luke, i. 53.)

It suffices to be exempt from mortal sin, in order that the holy Eucharist may serve as nourishment to our soul; but that it may produce in us all its effects, it is necessary:

1. To have confessed with a contrite heart our venial sins.

2. To retain no more any affection for them...

3. To be resolved to sin no more, and to take means to avoid it...

4. To prepare ourselves well for the holy Communion...

5. To preserve the fruits thereof by fervor during the thanksgiving, and by attention over ourselves during the remainder of the day.

— Perhaps our Communions profit us but little...

May it not be that there is in us, or on our part:

1. Some sin of a nature to disturb us?

2. An affection to venial sin?

3. A want of good will to do well?

4. Negligence in the preparation for Communion?

5. Coldness during the thanksgiving, or dissipation in the exercises which immediately follow?...

Octave of the Holy Sacrament.

On frequent Communion.

Father—give us this day our daily bread. (St. Luke, xi. 3.)

It is the design of Jesus Christ that the faithful should communicate often.

1. The primitive Christians communicated every day...

2. The Eucharist is the bread of the soul: now, bread is a nourishment that we take frequently...

3. It is called by the Fathers our daily bread...

4. Without frequent communion, how can we resist the incessant attacks of our enemies?

5. It is especially by it that we succeed in destroying sin in ourselves, subjugating the flesh, and acquiring a resemblance to Jesus Christ...

— Let us, then, enter into His merciful designs...

1. Let us bless Him for having called us to a state of life in which holy Communion is so frequent...

2. Let us live in such a manner as to be able to communicate at least as often as the Rule prescribes...

3. Let us never omit the Communions of Rule.

4. Let us supply, by spiritual communion, the sacramental, the days on which we cannot make the latter...

5. Let us maintain in ourselves an ardent desire of communicating...

Friday after the Octave of the Holy Sacrament.

Festival of the Sacred Heart of Jesus.

Jesus Christ has loved me. (Gal. ii. 20.)

Ah! this day is truly the feast of love!

1. Let us recall to mind the end of its institution...

2. Let us meditate on the prerogatives of the Heart of Jesus...

3. Let us pass this day in the exercise of the most ardent love towards our Lord Jesus Christ...

4. Let us bless Him for all His benefits towards the Church, towards our friends and relatives, towards ourselves...

5. Let us make Him amends for all the outrages that He receives from men in the sacrament of His love...

— Let us have in a particular manner this intention:

1. In assisting at Mass...

2. In receiving the holy Communion...

3. In visiting the holy Sacrament...

4. In reciting our different prayers...

5. In teaching catechism, not failing to instruct our pupils on the object and spirit of this feast...

Third Sund ayafter Pentecost.

Our Duties as Teachers.

Rejoice with me, because I have found my sheep that was lost. (St. Luke, xv. 6.)

Charged, as religious teachers, with the Christian education of children, we ought to penetrate ourselves seriously with the following thoughts:

1. That God wishes to save all of them, for it is not His will that even one should be lost...

2. That Jesus Christ has for them the most lively tenderness.

3. That He died for all and each of them.

4. That He has confided them to us in order that we may engage and maintain them in the way to heaven.

5. They meet, alas! many dangers, particularly that of bad companions.

— We must, then, if we comprehend our mission:

1. Have at heart to form them to a Christian life...

2. To instruct them well in their duties...

3. To make them practise them through love...

4. To prepare them with zeal for the reception of the sacraments.

5. To inspire them with an aversion for bad companions, and all that would be an occasion of sin to them...

Let us ask of Jesus Christ, when receiving Him in our hearts, the grace to succeed in this work of salvation...

Other Reflections on the same Gospel.

I have found my sheep that was lost. (St. Luke, xv. 6.)

Jesus Christ is come in search of our souls, figured by the sheep...

1. He came down from the bosom of His Father...

2. He is come to us who are so poor, so miserable...

3. He has made Himself one of us, by taking our nature...

4. He abased Himself to be even lower than the last of men...

5. He condemned Himself for us to all sorts of labors, sufferings, and even to the most ignominious death...

— Can we think of these truths, and not,

1. Love Jesus Christ, this divine Saviour?

2. Celebrate and exalt His goodness, His generosity, and tenderness?

3. Have towards Him the most lively gratitude?

4. Seize and seek all occasions of pleasing Him?

5. Devote ourselves for Him,...do for our brethren, His representatives in our regard, what He has done for us?

Fourth Sunday after Pentecost.

The Success which accompanies Obedience.

When they had done this, they enclosed a very great multitude of fishes, and their net broke. (St. Luke, v. 6.)

The Apostles had labored all the night, without taking anything.

At the bidding of Jesus Christ they let down their net, and behold, immediately it is filled with a multitude of fish... What precious instructions result from this fact!

1. Our labors have often little success, because we have undertaken them of ourselves.

2. To labor out of the way of obedience, is to labor in vain.

3. To conduct ourselves according to our own mind, is to follow a guide that will betray us.

4. Those do good who act through obedience...

5. God works by them and blesses their ministry...

— We ought, then:

1. To esteem obedience beyond all else.

2. Never to act of ourselves.

3. To consult our Superiors, who are in our regard the representatives of God.

4. To conduct ourselves by their advice, so that we can say to Jesus Christ: "It is at thy word that I let down the net."

5. Let us ask of Jesus Christ, when receiving Him in the holy Communion, the grace of perfect obedience...

Other Reflections on the same Gospel.

Leaving all things, they followed Him. (St. Luke, v. 11.)

What a useful subject to meditate on, the mission of the Apostles!

1. Jesus Christ chooses them and calls them.

2. They leave all and follow Him.

3. He instructs them in His holy religion, and charges them to instruct the people.

4. He sends them from heaven His Holy Spirit.

5. From that moment nothing deters them. They preach Jesus Christ everywhere... They suffered, they died for Him.

— Do we wish to do good? Let us be, like them,

1. Attached with our whole heart to our divine Master.

2. Animated by the Holy Ghost...

3. Courageous and faithful in fulfilling our duties...

4. Zealous for the glory of God, the good of the Church, and the salvation of souls.

5. Disposed to sacrifice all for that end...

Fifth Sunday after Pentecost.

THE PERFECTION WHICH GOD DEMANDS OF RELIGIOUS.

Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. (St. Matt. v. 20.)

The Pharisees, who are imitated by too many persons now-a-days,

1. Had only the appearance of virtue...

2. Sought only to please men...

3. Abused the law, by perverting its proper meaning, according to their own particular views and personal interests.

4. Were governed by pride, cupidity, and envy...

5. Persecuted Jesus Christ, whose miracles excited their jealousy...

—Let our justice—we, who are religious—be then entirely different...

Let us understand what our virtue ought to be:

1. Real, sincere, solid, and proof against every trial...

2. Outwardly apparent, to the end that it may edify;... but emanating from the heart as its source...

3. Conformable, not only to the precepts of Jesus Christ, but, moreover, to His counsels...

4. Referring all to God, having in view only to please Him...

5. Embracing our entire life...

Let us ask of Jesus Christ, when receiving Him in the holy Communion, that our virtue may have these marks, which alone will render it meritorious for heaven...

Other Reflections on the same Gospel.

Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. (St. Matt. v. 20.)

Nothing so beautiful, nothing so sublime as the morality of Jesus Christ:

1. It involves goodness of action...

2. Purity of intention...

3. Lawful means...

4. The full discharge of all our duties towards God, our neighbor, and ourselves.

5. That we tend unceasingly towards perfection...

— Behold the morality of our divine Master!

1. Let us bless Him for having taught it to us...

2. Let us study it, and meditate on its characteristics...

3. Let us admire its purity, its sanctity...

4. Above all, let us practise it, and conform our conduct thereto.

5. Let us make it known, loved, and practised by our pupils.

Sixth Sunday after Pentecost.

Abandonment to Divine Providence.

I have compassion on this multitude. (St. Mark, viii. 2.)

Four thousand persons follow Jesus Christ into the desert, without providing nourishment for themselves... Like them, let us follow Jesus Christ without any uneasiness.

1. Following Jesus Christ, let us have no anxiety...
2. Let all our care be to give ourselves entirely to Him.
3. The more we confide in Providence, the more attentive it is to let us want for nothing.
4. Jesus Christ never abandons those who apply themselves only to please and imitate Him...
5. He said to Saint Catherine of Sienna: "Think of me, and I will think of thee."

— He says the same to ourselves; therefore:

1. Let us nourish our soul with His divine Word...
2. Let us do the work He has confided to us; let us devote ourselves to it zealously, and for His love...
3. Let us omit nothing of what He expects from us...
4. Let us, then, banish all uneasiness...
5. Let us ask of Him, as the fruit of our Communion, this spirit of abandonment to His divine Providence...

Other Reflections on the same Gospel.

I have compassion on the multitude. (St. Mark, viii. 2.)

Let us contemplate the mystery of the multiplication of the loaves.

1. The multitude follow Jesus Christ, eager to hear Him.
2. He has compassion on them: "I have compassion on this multitude," said He to the Apostles...
3. He takes the seven loaves and the fishes...he blesses them.
4. He distributes them to the Apostles, who, in their turn, distribute them to the people...
5. All are filled, and seven baskets are taken away filled with the fragments...

— In union with the Apostles and this multitude:

1. Let us celebrate the almighty power of Jesus Christ...
2. Let us admire His infinite goodness...
3. Let us put all our confidence in Him...
4. Let us nourish ourselves with the celestial bread which he presents to us.
5. But let this bread be profitable to us, let the holy Communion be truly the health of our soul...

Seventh Sunday after Pentecost.

The Religious Habit.

Put on the new man, &c. (Eph. iv. 24.)

Let us be what we appear,...clothed with the religious habit, let us be religious:

1. This habit distinguishes us from people of the world.

2. It contributes to separate us from the world, and to remove us far from its spiritual dangers...

3. It reminds us of our consecration to God, our obligations towards that sovereign Master...

4. It commands us to keep ourselves modest, recollected, and edifying.

5. It tells us that our whole conduct ought to manifest the sanctity of our profession.

— Penetrated with these thoughts,

1. Let us esteem ourselves happy in having been called to wear the religious habit.

2. Let us thank our Lord for that grace...

3. Let us respect and honor our habit by conducting ourselves in a truly religious manner.

4. Let us detach ourselves more and more from the world...

5. Let us ask of Jesus Christ, in the holy Communion, the grace to practise all the virtues of our state, of which we are reminded by the holy habit we wear.

Other Reflections for the same Day.

Every good tree bringeth forth good fruit. (St. Matt. vii. 17.)

God has done all for us, that we may be good trees:

1. He has separated us from all that could injure us...

2. He has transplanted us into the fertile soil of religion...

3. By the gift of faith He makes the sun of truth shine on our souls...

4. He waters us with the most abundant graces...

5. He cultivates us with the greatest solicitude...

— But do we correspond to His cares? Are we good trees? In order to know that, let us examine whether we bear fruit:

1. Of truth,—sincerity,—justice...

2. Of piety, solid devotion...

3. Of regularity...

4. Of obedience, chastity, poverty...

5. Of edification of our neighbor, zeal for the salvation of souls...

Eighth Sunday after Pentecost.

Of the Account that we must render to God.

Give an account of thy stewardship. (St. Luke, xvi. 2.)

God will one day address these words to us:

He will say: Render an account:

1. Of the graces you have received...

2. Of your conduct as a religious, of the manner in which you have acquitted yourself of your holy exercises...

3. Of your conduct as teachers...

4. Of the manner in which you have taught the Catechism, and the maxims of the Gospel to children...

5. Of the manner in which you have formed them to piety, and to the Christian virtues...

— What answer shall we give? We must, then:

1. Think beforehand of the account that will be demanded...

2. Put ourselves in a state that will enable us to render it...

3. Apply ourselves henceforth to correspond faithfully with all the graces given us...

4. Acquit ourselves with exactitude of all our duties, whether as religious or as masters.

5. Supplicate our Lord, when receiving Him in the holy Communion, to have pity on us on the day that He will call us to His tribunal...

Other Reflections on the same Gospel.

There was a certain rich man who had a steward. (St. Luke, xvi. 1.)

We belong to God by every title.

1. We are the work of His hands...

2. It is by Him that we exist, that we live...

3. He is the author of all that we have...

4. He has redeemed us from hell.—Oh! what a price He has given for us!

5. We are consecrated to Him, given to Him.

— He has thus an absolute dominion over us.

We must, then:

1. Adore Him...acknowledge Him as our sovereign Master...

2. Submit ourselves entirely to Him.

3. Use His gifts according to His wishes.

4. Keep ourselves in a state to render Him an account of our stewardship...

5. Devote ourselves solely to His service...

Ninth Sunday after Pentecost.

On Prayer.

My house is the house of prayer. (St. Luke, xix. 46.)

Let us regard as the houses of prayer and meditation...

1. Churches and chapels; above all, those where the holy Sacrament is kept...
2. Our communities...
3. Our body, which is the temple of the Holy Ghost...
4. Our soul, in which God dwells by His grace...
5. Our classes, where we are so often in prayer...

Let us be truly men of prayer and meditation, otherwise God would not bless us; we should lose, little by little, the spirit of our vocation, and would soon succumb to the snares of the enemy of our salvation...

— Let us, then, direct our attention in a most particular manner:

1. To the vocal prayers of the community...
2. To the mental prayers prescribed by the Rule...
3. To the particular prayers by which we offer to God our different actions...
4. To the prayers in class...
5. To the prayers of preparation and thanksgiving for holy Communion...

Let us ask of Jesus Christ, whom we are going to receive, the spirit of prayer and meditation.

Other Reflections on the same Gospel.

Jesus, seeing the city, wept over it. (St. Luke, xix. 41.)

Jesus weeps!

1. He weeps over the blindness of men...
2. He weeps over the enemies of His Church...
3. He weeps over hardened sinners...
4. He weeps over souls who destroy themselves...
5. He weeps over those who abuse His graces, over those who know not the time of His visitation...

Ah! does He not weep over us who are so cold, so indifferent in His service, so unfaithful to His graces?

— Let us, then, console His heart:

1. By a true repentance for our faults...
2. By a sincere conversion...
3. By an entire fidelity to His grace...
4. By a withdrawal from all sin...
5. By a great zeal for the salvation of souls...

Tenth Sunday after Pentecost.

Contempt of One's self.

The publican, standing afar off, would not so much as lift his eyes toward heaven; but struck his breast, saying: O God, be merciful to me, a sinner. (St. Luke, xviii. 13.)

What motives have we not for humbling ourselves!

1. The nothingness from which we have been drawn...

2. The sins we have committed...

3. The graces we have abused...

4. Our spiritual indigence, our little virtue...

5. The temptations which assail us, the miseries of all kinds which are our portion...

— We need not fear to push too far the contempt of ourselves...

Like the saints, let us endeavor to grow in humility...

1. Let us produce acts of humility from the bottom of our heart.

2. Let us never say anything in our own praise.

3. Let us receive with calmness, resignation, and even with thanksgiving, the subjects of humiliation which may happen to us...

4. Let us know how to discover and confess our faults.

5. Let us not seek the esteem of men; let us testify always that we only desire that of God...

Let us ask of Jesus Christ, when receiving Him in the holy Communion, the grace to enter into these holy dispositions.

Other Reflections on the same Gospel.

The publican would not so much as lift his eyes toward heaven. (St. Luke, xviii. 13.)

Do we wish to be heard? Let us pray with humility.

1. Let us annihilate ourselves before God...

2. Let us be penetrated with sentiments of our own unworthiness...

3. Let us feel our misery, our indigence...

4. Humility, according to the word of Jesus Christ Himself, is all-powerful with God...

5. Pride, on the contrary, turns Him against us...

How do we pray? Let it not be like the Pharisee...

— Yes, let us pray with humility, and besides:

1. With faith...

2. With fervor...

3. With a consciousness of our wants...

4. With perseverance...

5. With submission to the will of God...

Eleventh Sunday after Pentecost.

On Spiritual Deafness and Dumbness.

"They bring to Him a man deaf and dumb. (St. Mark, vii. 32.)

How many are deaf and dumb in a spiritual point of view!

1. Those are deaf who render themselves inattentive to the divine inspirations...

2. Those are deaf who hear not with docility the recommendations of their Superiors.

3. Those are deaf who love not to hear God and the things of God spoken of...

4. Those are dumb who do not pray...

5. Those are dumb who cannot speak of God, who lack zeal to draw souls to Him...

And both the one and the other are unfortunately but too much in the way of perdition...

— But are we not of their number?

1. What fidelity have we to holy inspirations?

2. With what docility do we receive the advice, the counsel, or the admonitions of our Superiors?

3. Do we love pious conversation—holy reading?

4. How do we pray?

5. With what affection, what zeal do we speak of God, and the things of God?

Let us pray Jesus Christ, whom we are about to receive, to cure us of all spiritual deafness and of all spiritual dumbness.

Other Reflections for the same Day.

Jesus again going out of the coasts of Tyre. (St. Mark, vii. 31.)

Jesus Christ is our only riches, our light, our strength, our glory, our joy... What a misfortune, then, is His withdrawal!... Without Him we are:

1. In the most frightful spiritual indigence...

2. In darkness, and the shadow of death...

3. Under the dominion of Satan...

4. Without pure consolation, without true joy...

5. Without a title to celestial glory...

To be without Jesus is death and hell...

— Let us keep Him, then, with us. And to that intent:

1. Let us fly sin, let us fear even the very shadow of it...

2. Let us unite ourselves, in our actions, with Jesus Christ...

3. Let us nourish our mind with His holy doctrine...

4. Let us always conform our will to His...

5. Let us pray Him to live evermore in our hearts...

Twelfth Sunday after Pentecost.

On Union between the Brothers.

You shall love your neighbor as yourself. (St. Luke, x. 27.)

The greatest charity ought to reign among us:

1. Jesus Christ gives us that precept...

2. He gave us the example of it...

3. The love of our neighbor has always been the distinctive character of His disciples...

4. Without that virtue we can do no good...

5. Without that virtue, there would be only disorder and trouble in communities...

— Let us love one another...let us love with a true charity, that is to say, let it be:

1. Patient and universal, enabling us to bear all, and from all...

2. Sweet and affable...

3. Beneficent, always eager to render a service...

4. Pure and disinterested, not seeking self, loving our neighbor for God and not for self...

5. Generous, loving him in spite of his defects: loving him the more as he appears to us the less amiable...

Let us ask this charity of Jesus Christ, when receiving Him in the holy Communion.

Other Reflections on the same Gospel.

A Samaritan... saw this man and was touched with compassion. (St. Luke, x. 33.)

Let us meditate on the parable of the good Samaritan:

1. The man wounded by robbers, is humanity fallen under the power of the devil...

2. The priest and the Levite, who passed by without succoring this unfortunate man, are a figure of the Mosaic Law, which was powerless to raise fallen humanity.

3. The good Samaritan is Jesus Christ...He came to us through compassion of our evils...

4. He pours upon our wounds the oil and wine of His grace, of His sacraments...

5. He has confided us to His Church.

— Oh! how we ought:

1. To be grateful for His generous cares!

2. To love Him, and attach ourselves to Him!

3. To proclaim, to exalt His goodness, His tenderness!

4. To devote ourselves for His glory!

5. To be eager, after His example and according to His will, to assist our neighbor as much as we can!...

Thirteenth Sunday after Pentecost.

Leprosy, a Figure of Sin.

And as he entered into a certain town, there met him ten men that were lepers. (St. Luke, xvii. 12.)

Sin, especially sin against the holy virtue, may, with reason, be considered as the leprosy of the soul.

1. It renders it hideous in the eyes of God...

2. It takes from it its strength to do good...

3. It communicates, propagates itself like a contagion...

4. It separates him who commits it from the Angels of God, and renders him unworthy the company of good men...

5. It would require a miracle of grace to cure this malady, the most deplorable and the most dangerous...

Let us take, then, the means necessary for avoiding it:

1. Let us pray to obtain the holy virtue of purity...

2. Let us be open in our confessions and our rendering of accounts...

3. Let us mortify our senses and our mind...

4. Let us think what our body is in the eyes of faith...

5. Let us shun the occasions of sin, and observe the most exemplary modesty of the eyes.

Let us ask of Jesus Christ, when receiving Him in the holy Communion, fidelity to these salutary practices.

Other Reflections for the same Day.

Jesus passed through the midst of Samaria in Galilee. (St. Luke, xvii. 11.)

Jesus went about doing good...

He accomplished His mission of salvation, which had for end:

1. To bring back to God, man, who had separated himself from Him by sin...

2. To redeem him from the dominion of hell...

3. To instruct him in the doctrine of truth,...to lead him to virtue by the superabundance of his grace...

4. To remedy all his spiritual maladies...

5. To found the Church for all ages, and to continue by her the work of the salvation of mankind...

— What a mission! Consider it:

1. Let us bless Jesus Christ for it...

2. Let us admire and proclaim its excellence...

3. Let us pray for its entire accomplishment in us...

4. Let us concur with it by a faithful correspondence to grace...

5. Let us work zealously, in order that it may also have its full accomplishment in regard to our pupils...

Fourteenth Sunday after Pentecost.

Abandonment to Providence.

Seek first the kingdom of God and His justice, and all these things shall be added unto you. (St. Matt. vi. 33.)

Let us seek first the kingdom of God and His justice:

1. It is Jesus Christ who prescribes it to us...

2. It is the end which every Christian should propose to himself...

3. It is what religious, above all, should have in view...

4. For the rest, nothing is more advantageous to us under a spiritual point of view...

5. And, at the same time, nothing is more advantageous under a temporal point of view...

— Yes, let us seek the kingdom of God and His justice; that is to say, propose to ourselves, before all things:

1. To procure the glory of God...

2. To establish His reign in our souls...

3. To put away from us all that is displeasing to Him...

4. To make Him known, loved, and served by our pupils...

5. To accomplish, in a word, the work that He has confided to us, without permitting ourselves to be distracted by the cares and anxieties of life...

Let us ask of Jesus Christ this grace, when receiving Him in the holy Communion.

Other Reflections on the same Gospel.

No man can serve two masters. (St. Matt. vi. 24.)

We must serve Jesus Christ, or serve the devil,...Jesus Christ, who is sanctity, goodness, and love,...or the devil, who is wickedness itself...

Oh! what a misfortune to serve the devil!...

1. It is to submit to the most shameful slavery...

2. It is to degrade, dishonor, disgrace one's self...

3. It is to leave good for evil, love for hatred, truth for error...

4. It is to prefer death to life...

5. It is to exchange heaven for hell...

— And yet there are souls in the service of the devil!...

1. Let us pity them, let us pray for them...

2. Let us take care that we be not of their number...

3. Let us avoid sin...let us fly the occasions of it...

4. Let us consecrate ourselves heartily and forever to the service of Jesus Christ...

5. Let us be most zealous for the salvation of souls...

Fifteenth Sunday after Pentecost.

Loss of the Spirit of the Vocation.

Behold, they carried a dead man in, the only son of his mother. (St. Luke, vii. 12.)

In connection with the death of the widow's son of Naim, let us think of the death much more deplorable, that is to say, the loss of the religious vocation...

1. They look on the world, which seduces them little by little...

2. They view it under false colors, closing their eyes to its dangers...

3. They keep up in themselves thoughts purely secular...

4. They do not tell their spiritual Director what they feel; they prefer to consult others...

5. Alas! they lose the spirit of their vocation, they die...

— Let us prevent this misfortune...and to that end:

1. Let us banish from our mind all worldly thoughts...

2. Let us watch over our eyes...

3. Let us receive with faith and docility the advice of our Superiors...

4. Let us maintain ourselves in fervor, especially by the careful discharge of our spiritual exercises.

5. Let us ask of Jesus Christ, when receiving Him, the grace to preserve always the spirit of our vocation...

Other Reflections on the same Gospel.

Jesus went into a city called Naim. (St. Luke, vii. 11.)

Let us contemplate Jesus Christ in the mystery which the Gospel of this day recalls:

1. He approaches Naim with His disciples...He meets a dead body that was carried out to be buried...it was the only son of a widow...

2. He looks upon her, and has compassion on her grief...

3. He stops the bearers...He touches the bier...

4. He says: "Young man, I say to thee, Arise"...

5. At His word, he that was dead is raised to life...He restores him to his mother...Let us enter into the spirit of this mystery:

1. Let us admire the goodness of Jesus Christ...

2. Let us adore His almighty power...

3. Let us have recourse to Him in order to obtain our spiritual resurrection...

4. Let us pray to Him for the conversion of sinners...

5. Let us hear Him say to us, "Arise!" At His voice, let us rise; let us leave the bier of sin, whether of sleep or of tepidity.

Sixteenth Sunday after Pentecost.

The Obligations we are under to Edify our Neighbor.

They were watching Jesus. (St. Luke, xiv. 1.)

We are in an employment where we are observed and judged:

1. Our pupils are always attentive to what we do...
2. Our brethren, with whom we live under the same Rule...
3. The people of the world, who examine if we are pious and modest...
4. The Church, who employs us in her work...
5. Our guardian Angels, our holy patrons, and protectors...

— Let us, then, observe ourselves...that is to say:

1. Let us be modest in all things...
2. Let us take care that we scandalize no one...
3. Let us edify our neighbor, by our actions and by our words...
4. Let us act in such a manner that each of us may be able to say to our pupils, "Be ye imitators of me, as I also am of Christ."
5. Let us be sincerely pious, and show it in all our conduct both in community and in class. Let us ask this grace of our Lord when receiving Him in the holy Communion.

Other Reflections on the same Gospel.

They were watching Jesus. (St. Luke, xiv. 1.)

Let us observe, but in a good spirit, our divine Master. Like the saints, let us apply ourselves to the knowledge of Jesus Christ...

It is of all knowledge that:

1. Which has the most perfect object...
2. Which most ennobles the mind...
3. Which satisfies most the mind and heart...
4. Which most promotes virtue...
5. Which is most important for happiness...

— Let us study Jesus Christ:

1. In the saints of the Old Law, who prefigured Him...
2. In the prophets who announced him...
3. In His life and in His words...
4. In the saints of the New Law, who have been His imitators...
5. In what the Church teaches of Him and of His doctrine...

Seventeenth Sunday after Pentecost.

On the Love of God.

Thou shalt love the Lord thy God. (St. Matt. xxii. 37.)

Let us love the Lord our God: what motives have we not...

1. He is sanctity itself, goodness by essence, the plenitude of all good...

2. He loves us,...and with what love!...

3. He created us, He preserves us, and continues to bestow His graces upon us...

4. He prepares for us an infinite happiness, in reward of the little good we can do, and which He asks of us here below...

5. He wishes that we shall love Him, and He has made it the object of the first of His precepts...

— Let us love Him, then:

1. With our whole heart...

2. With our whole soul...

3. With our whole mind...

4. Always, and always more and more...

5. Despite of what devils do to weaken or extinguish His love in our hearts...

Other Reflections on the same Gospel.

Thou shalt love the Lord thy God. (St. Matt. xxii. 37.)

God is good, and goodness itself...Ah! why not love Him?

He is good:

1. To the just, on whom He bestows His choicest graces, and whom He wishes to make participators in His glory...

2. To sinners, to whom He wishes to show mercy...

3. To us, to whom He does so much good...

4. To the Church, to our Institute, and to our families...

5. To all, for all receive of His plenitude...

— Therefore:

1. Let us adore and celebrate His infinite goodness...

2. Let us be worthily grateful for the graces which He has given us...

3. Let us love Him with our whole heart...

4. Let us place in Him our happiness, and desire only to possess Him...

5. Let us be zealous to make Him known and loved by our brethren and our pupils...

Eighteenth Sunday after Pentecost.

On the Remedies for Spiritual Infirmities.

They brought to him a man sick of the palsy. (St. Matt. ix. 2.)

The soul, like the body, may be afflicted with palsy...

In this sorrowful state of weakness and impotence:

1. It is in dryness and interior desolation.

2. It experiences no taste for exercises of piety.

3. The remembrance of its sins troubles it, and causes it to be wanting in confidence to God...

4. It is assailed and fatigued by a thousand temptations...

5. The way of virtue presents itself as long and rough...

— God permits these trials in order that we may experience that we can do nothing without His assistance.

It is necessary, then:

1. To have recourse to Him and implore His mercy...

2. To reject every thought of discouragement...

3. To reanimate our faith and our confidence.

4. To correspond promptly to grace, and thus testify that we wish sincerely to be cured...

5. To make ourselves well known to those who have a right to direct us, and to follow with docility their advice...

Let us ask of Jesus Christ, whom we are about to receive, the grace to be always faithful to Him, in whatever trials we may undergo...

Other Reflections on the same Gospel.

The Son of man hath power to forgive sins. (St. Matt. ix. 6.)

God alone can forgive sins; but Jesus Christ remits them; therefore, He is God. Besides, all proclaim it:

1. The sublimity of His doctrine...

2. The purity of His morality...

3. The sanctity of His life, in which all is perfect...

4. The miracles he wrought, and, above all, His resurrection...

5. The establishment, the propagation, and preservation of the Church, by means different from human means...

— All repeats with St. John, "The Word was God."

We must, then...

1. Adore and bless Him...

2. Reanimate our faith in His divinity...

3. Be zealous to make Him known and adored...

4. Love the God who made Himself one of us...

5. Consecrate ourselves entirely to His service...live only to His glory...desire only the accomplishment of His adorable will...

Nineteenth Sunday after Pentecost.

On the Loss of Vocation.

Many are called, but few are chosen. (St. Matt. xxii. 14.

These words may be well applied to the religious vocation.

God gives this grace to a great number, but many refuse to correspond with it. Others, after having put their hand to the plough, look behind them. The cause of the fall of these is that:

1. They do not watch sufficiently over their senses...
2. They neglect the practices of regularity...
3. They omit, or perform badly, their spiritual exercises.
4. They conduct themselves, instead of allowing themselves to be conducted by their Superiors...
5. They frequent the world, and take, little by little, its spirit: they permit themselves to be seduced by its pomps...

— If, then, we wish to persevere, we must:

1. Live an interior life, and not the life of the senses.
2. Be of fixed and immovable regularity...above all, never omitting the spiritual exercises...
3. Make ourselves well known to those who direct us.
4. Fly the world as much as we possibly can.
5. Ask of our Lord, particularly during holy Communion, the grace of perseverance...

Other Reflections for the same Gospel.

A king wishes to make a marriage for his son. (St. Matt. xxii. 2.)

Let us imbue ourselves with the meaning of this parable, and we shall draw from it some precious advantages...

1. This king is God himself—
2. His Son is Jesus Christ, the only object of His delight...
3. The marriage is the union of Jesus Christ with His Church...It is also the holy Communion...
4. The marriage feast is also heaven.
5. We are all called to this marriage feast.

— Oh! what a motive for us!

1. To bless Him who calls us to it!
2. To respond with ardor to His invitation!
3. To go there with joy, confidence, happiness!...
4. To purify ourselves from our sins, in order to have the nuptial robe, without which we would be rejected from the marriage feast!...
5. To desire the day on which we shall be admitted to celebrate in heaven the marriage of the Lamb, and to labor unceasingly to merit that happiness!...

Twentieth Sunday after Pentecost.

Of those who ask Impossibilities.

Unless you see signs and wonders, you believe not. (St. John, iv. 48.)

It would be acting against reason to pretend to find no defect,

1. In our Superiors...
2. In our equals...
3. In our inferiors...
4. In ourselves...
5. In any one whomsoever...

— Let us remember that no one is perfect here below; that even the just man falls sometimes away; and, acting on that conviction,

1. Let us respectfully obey our Superiors, and guard against judging them and condemning them...
2. Let us bear with the defects of our equals, whilst charitably admonishing them of these defects...
3. Let us aid our inferiors, according as we are bound to do to those under our charge, and correct them of what is reprehensible in them...
4. As to ourselves, let us know our defects well, and contend against them with all our strength...
5. Let us ask this grace of Jesus Christ, when receiving Him in the holy Communion...

Other Reflections on the same Gospel.

Lord, come down. (St. John, iv. 49.)

This is what fallen humanity says to the Word of God, and the Word of God has come to it to save it from death, ...By compassion towards us.

1. He offers Himself to His Father as a victim for our sins.
2. He announces that He will come to deliver us.
3. He comes, accordingly, at the time that He had indicated...
4. He operates the work of our redemption...
5. He establishes His Church, to the end that all men may apply His merits to themselves...

— He has redeemed us by His labors, sufferings, and death...Let us remember this, and,

1. Let us adore Him as the Redeemer of the world...
2. Let us bless His goodness, His infinite generosity...
3. Let us love Him with our whole soul...
4. Let us profit by His merits; and apply to ourselves His superabundant redemption...
5. Let us devote ourselves to Him without reserve...

Twenty-first Sunday after Pentecost.

To bear with the Defects of our Brethren.

Shouldest not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? (St. Matt. xviii. 33.)

It is not possible that, living in community, we shall have nothing to suffer from one another... Let us, then, comprehend the necessity of charity and of patience towards all...

1. If we would have others bear with us and pardon us:... let us then know how to bear with others and pardon them...

2. It is on this condition only that God will remit the debt which we have contracted by our sins...

3. He will act towards us as we act towards our brethren...

4. In bearing with and forgiving them, we accomplish the law of Jesus Christ...

5. We testify that we have a true charity, for St. Paul says, "Charity beareth all."

— Penetrated with these principles:

1. Let us never judge nor speak but well of our brothers...

2. Let us never keep spite or resentment towards them...

3. Let us render to them all the services we can, particularly towards those for whom we feel any estrangement or antipathy...

4. Let us be always very civil in their regard, even though they might have caused us some trouble...

5. Let us ask of Jesus Christ this grace, when receiving Him in the holy Communion.

Other Reflections on the same Gospel.

A king would take an account of his servants. (St. Matt. xviii. 23.)

Let us carefully meditate on this parable:

1. This king is God...

2. The servants are men...

3. He who owes ten thousand talents, is each of us who have received all from God,...and who, alas! have much increased the debt by our sins...

4. Ah! how can we pay it!...By ourselves, it is impossible.

5. But we can by Jesus Christ...

— Wherefore:

1. Let us offer to God the merits of His adorable Son...

2. Let us labor in union with that divine Saviour...

3. Let us ask through Him mercy from His Father...

4. Let us pardon our neighbor the wrongs he may have done to us.

5. Let us never more commit sin...

Twenty-second Sunday after Pentecost.

On the Motive of our Actions.

Render to God the things that are God's. (St. Matt. xxii. 21.)

Let us act with God only in view, without troubling ourselves about the vain judgments of men...

1. God created us for Himself; it is to Him that all our actions should refer...

2. To do them to please men, would be to insult God...

3. It is His will that ought to direct us, and not theirs, nor their example.

4. If we act only for Him, we will advance rapidly towards perfection, and acquire numerous merits...

5. In the opposite case, we should already have received our reward, and would not be servants of Jesus Christ.

— Therefore:

1. Let us examine ourselves often on the motives of our actions...

2. Let us frequently renew our intention of acting only for God...

3. Let us put away from us every human motive...

4. Let us do good, and leave the enemies of good to say what they will...

5. Let us always unite our actions to those of Jesus Christ...

Let us ask this grace of Him, when receiving Him in the holy Communion.

Other Reflections on the same Gospel.

Whose image is this? (St. Matt. xxii. 20.)

Man ought to be the image of God.

1. God created him to His own likeness...

2. He gave him the faculty of knowing, loving, and determining freely...

3. He made him the king of creation...

4. He wishes that, in this life, he shall make himself conformable to Jesus Christ, the Man-God, and gives him His grace for that end...

5. He destines him to behold Him face to face in glory, and to be transformed into Him...

— Let us form ourselves, then, to the likeness of God. Now,

1. God is charity.

2. God is truth and light.

3. God is holiness.

4. God is goodness and mercy...

5. God is devotion; he does good to all, and only good.

Twenty-third Sunday after Pentecost.

OF RELIGIOUS WHO HAVE STILL THE SPIRIT OF THE WORLD.

The girl is not dead, but sleepeth. (St. Matt. ix. 24.)

The ordinary signs that a religious is not dead to the world are:

1. Immodesty of the eyes, curiosity, immortification, requiring too much attention in sickness...

2. Want of respect and openness of heart towards superiors, want of charity towards the brothers, and of patience towards the pupils...

3. Intimacies with people of the world,—withdrawal from the community...

4. Affectation in deportment...

5. Omission of spiritual exercises, or negligence in performing them...

Are there none of these signs in us? What a misfortune if there are!...

— In order to avoid this misfortune:

1. Let us detach ourselves more and more from the world...

2. Let us reject its maxims, and admit only those of Jesus Christ...

3. Let us love our community with our whole heart...

4. Let us faithfully observe our Rules...

5. Let us pray to Jesus Christ, in the holy Communion, to establish us in the spirit of our holy state...

Other Reflections for the same Day.

The girl is not dead. (St. Matt. ix. 24.)

Our body is mortal,...but not our soul...

God created it to exist always...

1. He has revealed it to us...

2. Jesus Christ and His Church teach it to us...

3. It is a universal belief...

4. We feel it in the bottom of our heart...

5. Reason, without faith, would suffice to establish this truth, for it rejects the idea that there is not another life where the disorders of this shall be repaired...

— Yes, our soul is immortal!

1. Let us remember it often...

2. Let us live as not being for this world...

3. Let us think of the other life, where we shall soon be...

4. Let us pray for the souls of the faithful departed...

5. Let us ever work unceasingly to prepare a place for ourselves in Heaven, the abode of immortality...

Twenty-fourth and last Sunday after Pentecost.

On Irregularity in a Community.

When you shall see the abomination of desolation in the holy place: he that readeth, let him understand. (St. Matt. xxiv. 15.)

A religious community is a holy place... But if irregularity prevails therein, the abomination of desolation may be said to be in it.

The cause of this disorder is, above all:

1. The life of the senses, immortification...
2. Frequentation of the world...
3. Negligence and coldness in frequenting the sacraments, and in spiritual exercises...
4. Contempt of little things...
5. The want of charity, of union, of concord...

— Oh! how guilty would they be who should introduce such abuses! In order to prevent this misfortune, let us take all the precautions which are prescribed to us:

1. Let us keep a watch over our senses, especially our eyes...
2. Let us remain in the solitude of our communities...
3. Let us acquit ourselves with much affection and exactitude of our spiritual exercises...
4. Let us observe faithfully our holy Rules...
5. Let us animate ourselves only with sentiments of the purest charity.

Let us pray to our Lord, whom we are going to receive in the holy Communion, to reign always, by His Spirit, in our communities...

Other Reflections for the same Gospel.

They shall see the Son of man coming in the clouds. (St. Matt. xxiv. 30.)

Let us consider Jesus Christ as the supreme Judge:

1. His Father has established Him judge of the living and the dead.
2. That divine Master reveals it to us in His holy Gospel.
3. Men judged Him; in His turn He shall judge them...
4. He knows all: by Him all good shall be recompensed, and all evil punished...
5. He shall pronounce on the just the sentence of benediction,...and on sinners the decree of damnation.

— Penetrated with these truths:

1. Let us adore Him as sovereign Judge...
2. Let us satisfy His justice by penance...
3. Let us never cease to implore His mercy...
4. Let us avoid and fly from sin...
5. Let us do all the good we possibly can...

SUMMARY OF MEDITATIONS

FOR THE PRINCIPAL FEASTS OF THE YEAR.

JANUARY 1st.—*Circumcision of our Lord*—1*st Subject.*

The eighth day the Child was circumcised. They gave Him the name of Jesus. (St. Luke, ii. 21.)

Let us consider that the Son of God on this day:

1. Sheds the first of His blood...
2. Commences the work which He is to finish on Calvary.
3. Teaches mortification,...obedience,...humility...
4. Takes the name of Jesus, or Saviour...
5. Fulfils already its entire signification...

— To enter into the spirit of this mystery:

1. Let us adore the divine Infant shedding His blood for us...
2. Let us admire the virtues of which He has given us the example...
3. Let us labor to reproduce them in our conduct...
4. Let us love, honor, and bless His holy name...
5. Let us consecrate ourselves to Him. Ah! if we cannot give Him blood for blood, let us give Him love for love...

JANUARY 1st.—*The holy name of Jesus*—2*d Subject.*

They gave Him the name of Jesus. (St. Luke, ii. 21.)

Let us meditate on the prerogatives of the name of Jesus:

1. It is a name of hope, of consolation, and of salvation...
2. It is a name of veneration and of love...
3. It is a name all-powerful in heaven, on earth, and in hell...
4. It is a glorious name, with which no other name is comparable...
5. It is a name divine in its origin and its object...

— Let us take, then, for practice:

1. To invoke it only with respect and love...
2. To invoke it often, especially in temptations...
3. To form our pupils to invoke it with faith and piety...
4. To recite with attention our prayers in its honor...
5. To enter into the spirit of these words, which are the watchword of the community: "Live, Jesus, in our hearts, forever."

January 3d.—*Saint Genevieve, Virgin.*

The wise virgins took oil in their vessels with the lamps. (St. Matt. xxv. 4.)

Saint Genevieve, always predisposed by grace, and always faithful to follow its movements:

1. Consecrates herself to God from her infancy...
2. Flies the world to converse only with God...
3. Leads a life of prayer...
4. Practises great austerities...
5. Esteems herself happy in the tribulation of all sorts which she has to suffer, and which she regards as means of sanctification and salvation...

— That we may be in the same dispositions:

1. Giving ourselves wholly to God...
2. Watching over our senses, flying the world.
3. Applying ourselves faithfully to our holy exercises...
4. Establishing ourselves in piety by mortification...
5. Bearing all without complaining...looking upon the cross as the means of rendering ourselves conformable to Jesus Christ...

January 6th.—*The Epiphany.*

We have seen His star in the East, and are come to adore Him. (St. Matt. ii. 2.)

All is admirable in the conduct of the Magi.

1. With what promptitude and generosity they respond to the call of God!...
2. With what love they seek the new-born King!
3. With what faith they acknowledge and adore the Son of God in the Infant Jesus!...
4. What homage they render to Him! What gifts they offer to Him!
5. How zealous they are to announce His coming!...

— In imitation of the Magi, our fathers in the faith:

1. Let us correspond faithfully with grace...
2. Let us seek Jesus Christ, without allowing ourselves to be cast down by the difficulties we may encounter.
3. Let us break off from everything that could separate us from Him.
4. Let us adore Him in union with Mary and Joseph.
5. Let us offer Him the gold of a pure heart,...the incense of a lively fervor,...the myrrh of courageous mortification...

— Let us acknowledge Him for our King, our God, our Brother...

January 17th.—*Saint Antony, Hermit.*

If thou wilt be perfect, go, sell what thou hast; give to the poor; come, follow me. (St. Matt. xix. 21.)

Saint Antony, when still very young, heard these words pronounced: He immediately applies them to himself:

1. He abandons forever the great wealth which he possessed.

2. He leaves the world and retires into the desert.

3. He quits it only by the inspiration of Heaven, in order to sustain the courage of the martyrs, and returns to it as soon as possible, to work out his salvation more surely...

4. What a life of penance and of prayer he leads in solitude!...what combats he sustains against the devil!

5. Finally, leaving numerous disciples edified by his holy life, he goes to receive in heaven the fruit of his labors...

— Do we wish to have the same advantage?

1. Let us be faithful to grace...

2. Let us renounce creatures from our heart...

3. Let us fly from the world and all its dangerous occasions...

4. Let us lead the life prescribed by our Rules.

5. Let us edify our brothers by the practice of all the virtues of our holy state.

January 18th.—*The Chair of St. Peter at Rome.*

Thou art Peter, and upon this rock I will build my Church. (St. Matt. xvi. 18.)

What a prodigy is the establishment and preservation of St. Peter's See in Rome!

1. Rome was the centre of idolatry...

2. A poor fisherman of Galilee arrives there.

3. He speaks of Jesus Christ, the crucified God...They hear him,...they believe him...

4. In spite of the rage of hell and the cruelty of persecutors of the faith, Rome becomes Christian.

5. There shall the Chair of St. Peter and his successors always be.

— Thanks be to Jesus Christ!

1. Let us bless Him for the establishment, the preservation, the propagation of His holy Church...

2. Let us have no fear for her, for He is her support.

3. Let us love her with an ardent and filial love...

4. Let us be zealous in accomplishing the work she confides to us...

5. Let us pray often and with much fervor for our holy father the Pope.

JANUARY 25th.—*Conversion of St. Paul, Apostle.*

I am Jesus, whom thou persecutest. (Acts, ix. 5.)

How admirable are the effects of grace!

1. Saint Paul was persecuting the Church of Jerusalem...

2. He sets out for Damascus, to arrest the faithful of that city...

3. Suddenly he is struck to the ground...

4. He arises, but entirely changed...The most fiery persecutor of the Church shall be henceforth her most zealous and most courageous Apostle...

5. He listens with faith and docility to the advice of Ananias...he receives Baptism and commences his apostolate—so fruitful and so laborious...

— Let us then understand:

1. How great is the excellence of grace...

2. How important it is to follow all its movements...

3. With what docility we must listen to what Jesus Christ tells us, whether by Himself, or by His envoys.

4. What a favor He has bestowed on us in calling us to His service...

5. With what zeal we ought to labor to gain souls to Him, to extend the empire of His holy Church.

JANUARY 27th.—*St. John Chrysostom, Bishop and Doctor.*

The mouth of the just shall meditate wisdom. (Ps. xxxvi. 30.)

Saint Chrysostom, filled with the spirit of wisdom:

1. Retires into solitude...

2. Applies himself to the study of the Holy Scripture, from which he draws great lights...

3. Speaks of God and the things of God, in such a manner as to subdue all souls,...works wonders by his eloquent and pathetic instructions...

4. Opposes disorder and sin, although knowing what persecution this conduct was to draw upon him...

5. Suffers patiently the most cruel treatment, and finally dies in exile.

— Let us imitate him, according as God wills:

1. Let us live in retirement and recollection...

2. Let us study and meditate on the Holy Scripture...

3. Let us do all in our power to produce much fruit in souls...

4. Let us be zealous for the glory of God...

5. Let us expect, from men, no recompense for our labors...let us suffer with resignation all the trials which it may please Providence to send us...

JANUARY 29th.—*St. Francis of Sales.*

Blessed are the meek: for they shall possess the land. (St. Matt. v. 4.)

What a model of the most admirable virtues God has given to the earth, in St. Francis of Sales!

Let us remember:

1. His piety, exemplary even from his childhood, and which goes on increasing till his death...

2. His love for God, which was as a consuming fire...

3. His tender devotion towards the most Blessed Virgin, who had obtained for him a deliverance from a temptation of despair...

4. His spirit of mortification;...his purity...

5. His prudence,...his zeal for the Church and for the salvation of souls,...his talent for spiritual direction... Would we, like this great Saint, produce fruit in souls?

1. Let us, then, have a true, solid, and affectionate piety...

2. Let us bear the greatest love towards God, the most filial devotion towards the Blessed Virgin...

3. Let us watch carefully over our senses...

4. Let us study well the manner of conducting our pupils, and making them relish piety...

5. Let us be in everything models of meekness.

FEBRUARY 1st.—*Saint Ignatius, Bishop and Martyr.*

Unless the grain of wheat fall into the ground, and die, itself remaineth alone. (St. John, xii. 24, 25.)

Saint Ignatius was one of the first and most zealous disciples of Saint John the Evangelist.

1. He governed with wisdom the Church of Antioch...

2. His zeal knew no bounds...

3. He was appropriately called Theophorus, or *God-bearer.* Full of the spirit of Jesus Christ, he gained all hearts to that adorable Master.

4. His courage during the persecution was superhuman...

5. He desired martyrdom with the most lively ardor: "I am," said he, "the wheat of Jesus Christ: I must be ground by the teeth of the beasts."

Behold what a model the Church presents to us on this day! — Let us imitate him; and to that end:

1. Let us be zealous in the exercise of our employment.

2. Let us gain, by our edification, souls to Jesus Christ.

3. Let us bear courageously the pains of our state.

4. Let us do more; let us love to suffer for Jesus Christ.

5. Let us live with Jesus Christ, so that we also may deserve to be called *God-bearer.*

FEBRUARY 2d.—*The Purification of the Most Holy Virgin.*

After the days of her purification were accomplished, they carried the Child to Jerusalem, to present him to the Lord. (St. Luke, ii. 22.)

Let us contemplate the mystery of this day:

1. Mary, the purest, the holiest of creatures, submits to the law of Purification.

2. She offers her divine Son in quality of victim.

3. Jesus offers Himself to His Father, in order to expiate our sins.

4. The holy old man Simeon acknowledges and adores the Messiah in the person of the Infant Jesus...

5. He testifies to God his gratitude,...blesses the Holy Family,...announces that the divine Infant shall be for a sign which shall be contradicted, and that Mary, His august Mother, shall have her soul pierced with the sword of grief...

— Let us be penetrated with the sentiments of this holy old man, especially at the moment when we are disposing ourselves to receive Jesus Christ.

1. Let us profoundly adore this sweet Saviour...

2. Let us glorify His holy Mother...

3. Let us consecrate ourselves entirely to Him...

4. Let us bless Him, because He wishes to give Himself to us...

5. Let us ask Him, through the intercession of the Most Blessed Virgin, that we may never be separated from Him...

FEBRUARY 7th.—*Saint Romuald, Abbot.*

For better is one day in thy courts above thousands. (Ps. lxxxiii. 11.)

Let us admire in Saint Romuald:

1. The love of solitude, making him say to his disciples that the hundred years he had passed therein, appeared less than the twenty years he had spent in the world..

2. His spirit of prayer...

3. His perseverance in fervor, which went on ever increasing...

4. His austerities, his penitential life...

5. His care to prepare himself to die well...

— We have, like him, the happiness of having quitted the world; but, like him,

1. Have we a great love for our vocation?

2. Are we animated by a true spirit of piety?

3. Do we advance unceasingly in fervor?

4. Do we mortify our senses?

5. Do we endeavor, in a word, to lead a holy life, in order to merit a holy death?

February 22d.—*St. Peter's Chair at Antioch.*

Upon this rock I will build my Church. (St. Matt. xvi. 18.)

Let us recall to our mind, concerning the feast of this day:

1. The excellence of the Church of Jesus Christ...
2. Its indefectability, and its other characters...
3. The supremacy of our holy father the Pope...his infallibility,...his authority, which is even that of Jesus Christ,...the veneration and submission which are due to him.
4. The dignity and the ministry of Bishops...
5. The dignity and the ministry of Priests...

— Let us profess, therefore, for the Holy Catholic, Apostolic, and Roman Church:

1. The most entire submission...
2. The most profound respect...
3. The most tender and affectionate love...
4. The most lively gratitude...
5. The most absolute devotion...

February 24th *or* 25th.—*St. Matthias, Apostle.*

The lot fell upon Matthias: and he was numbered with the eleven Apostles. (Acts, i. 26.)

There never remains an empty place, neither in religion, nor the Church of Jesus Christ, nor in heaven. No sooner does a Judas forfeit his place, than a Matthias is substituted. Let us never forget that:

1. To replace the traitor, the Apostles assemble...
2. They pray with fervor...
3. St. Peter speaks, because he is the chief of the sacred College...
4. The Holy Ghost points out Saint Matthias, who is placed in the number of the twelve...
5. This new Apostle afterwards does great good and wins the crown of martyrdom...

— That we may not lose our place in religion, and, by a probable consequence, in heaven:

1. Let us esteem our vocation...
2. Let us thank God for the election that He has made of us, in calling us to the religious life...
3. Let us be faithful to all that He demands of our goodwill, and thus secure our perseverance...
4. Let us accomplish with zeal the work that is confided to us...
5. Let us obtain, by our fervor, to be of the number of those who are elected for eternity...

March 7th.—*St. Thomas Aquinas, Doctor.*

You are the light of the world. (St. Matt. v. 14.)

St. Thomas, generally called the Angel of the Schools, is one of the greatest lights of the Church...He united in the most sublime degree science and virtue...We remark in him:

1. His ardor for study,...the motives of faith by which he was actuated.
2. His love for holy purity...
3. His devotion to the passion of Jesus Christ...
4. His ardent desire to make known and loved the most Holy Sacrament of the Altar...
5. His humility, reaching even to entire abnegation...

— Let us imitate him as far as we can:

1. Let us carefully apply ourselves to the study of religion...
2. Let us keep our heart pure from all affection to creatures...
3. Let us meditate on the sufferings of our Divine Saviour; studying the science of the crucifix...
4. Let our zeal to form our pupils to devotion to the Holy Eucharist be unbounded...
5. Let us be humble, and testify it by our conduct.

March 12th.—*Saint Gregory the Great, Pope and Doctor.*

You are the salt of the earth. (St. Matt. v. 13.)

Nothing here below is truly great but what relates to God; nothing is worthy of our efforts except what conducts us to that sovereign good...

Saint Gregory understood this, and, therefore:

1. He regarded the state of subjection as the greatest good of life...
2. He dreaded places of honor...
3. He gave himself up to rude and perpetual austerities.
4. He suffered all, and from all, with the greatest patience.
5. He was filled with zeal for the salvation of souls...

— Let us bless God, who has given us such a model in this holy Pontiff; and, in order to imitate him:

1. Let us appreciate the life of submission and obedience...
2. Let us seek only abasement...
3. Let us enter into the views of God in our regard...
4. Let us suffer with resignation, and a spirit of faith, the trials of our state...
5. Let us be very zealous for the salvation of souls...

March 17th.—*St. Patrick, Apostle of Ireland.*

Great is my confidence in you, great is my glorying for you. (2 Cor. vii. 4.)

1. St. Patrick was brought up with great care by his pious and virtuous parents.

2. Even while he was quite young, he was a very extraordinary child, and his soul seemed to work miracles on all who beheld him.

3. His greatest pleasure was to invoke the name of the Blessed Trinity, by making the sign of the cross.

4. Being sixteen years of age, he was taken prisoner by some pirates, who brought him to Ireland as a slave.

5. His afflictions were to him a source of heavenly benedictions, because he carried his cross with patience, resignation, and holy joy.

6. When set at liberty he met with great opposition to his designs of consecrating himself for the conversion of pagans.

7. His zeal, for the salvation of souls and the glory of God, surmounted all obstacles.

8. He was ordained priest and consecrated bishop, and went to Ireland to preach the Gospel.

9. He travelled over the whole island, penetrating into the remotest corners without fearing any dangers, giving everywhere the example of the most sublime virtues.

10. Being offered earthly riches by those to whom he had communicated the goods of heaven, he made it a capital duty to decline all self-interest and whatever might dishonor his sacred ministry.

11. He maintained and educated many children, whom he trained up to serve at the altar.

12. He held several councils to settle the discipline of the Church which he had planted.

13. He converted the whole country by his preaching and wonderful miracles, and cultivated his vineyard with so fruitful a benediction from heaven, that he rendered Ireland a most flourishing garden in the Church of God and an Island of Saints.

14. After forty years' labor, which he sustained with an indefatigable zeal, he died the death of the just.

15. Let us ask, through the intercession of this great Saint, an ardent zeal for the salvation of our dear pupils, and often repeat his favorite prayer: "May our Lord grant that I may never lose his people, whom he has gained in the ends of the earth."

March 18th.—*Saint Gabriel, Archangel.*

The angel Gabriel was sent to a Virgin named Mary. (St. Luke, i. 26, 27.)

The mission of the Archangel Gabriel has for its especial object the mystery of the Incarnation.

1. He announces to Daniel the time when this mystery is to be accomplished...

2. He appears to Zachary, to make known to him the future birth of the Holy Precursor...

3. He is sent to Mary, and salutes her as full of grace...

4. He indicates to her the designs of God, and obtains her consent.

5. According to the general belief, it was he who announced to the shepherds of Bethlehem the Saviour's birth...

— Recalling to our mind his mission:

1. Let us bless God, who confided it to him.

2. Let us admire how he executed it...

3. Let us enter into his sentiments of zeal for the glory of God,...of veneration for Mary...

4. Let us salute, with him, that most august Virgin...

5. Let us pray him to obtain for us the grace of true devotion to the Infant Jesus and His Most Holy Mother...

March 19th.—*Saint Joseph, Spouse of the Blessed Virgin Mary.*—1st Subject.

Behold the faithful and wise servant, whom his lord set over his family. (St. Matt. xxiv. 45.)

God, designing St. Joseph to be the Spouse of the Most Holy Virgin and the adoptive father of Jesus Christ, adorned him with all virtues...Let us call to mind:

1. His justice, proclaimed by the Holy Ghost Himself.

2. His purity, which rendered him worthy to become the spouse of the purest of Virgins.

3. His perfect submission to the orders of God...

4. His devotion to Jesus and Mary...

5. His incomparable humility, by which he merited to be raised to the highest rank among the saints...

— Let us remember that he is our patron and also our model...Ah! like him:

1. Let us sanctify ourselves more and more.

2. Let us preserve the holy virtue in all its integrity...

3. Let us love the state of submission and dependence.

4. Let us devote ourselves without reserve to the glory of Jesus and Mary...

5. Let us merit, by this means, to die, like Saint Joseph, between Jesus and Mary...

March 19th.—*Saint Joseph.*—2d Subject.

He hath exalted the humble. (St. Luke, i. 52.)

On this day, so dear to our hearts:

1. Let us celebrate the greatness, the prerogatives of our holy patron...

2. Let us admire his fidelity to grace and all the virtues that he practised...

3. Let us think of the glory with which God rewards him...

4. Let us make it the subject of a holy joy...

5. With a view to merit a share therein, let us reanimate ourselves in the spirit of fervor...

— Let us invoke St. Joseph with entire confidence... Ah! to-day, especially:

1. Let us pray to him for our Institute...

2. Let us pray to him for our parents...

3. Let us pray to him for our pupils...for all persons in whom we are interested...

4. Let us pray to him for ourselves personally...

5. Let us ask of him some particular grace...Let us earnestly beseech him to obtain for us that of final perseverance.

March 21st.—*Saint Benedict, Abbot.*

The Lord has conducted the just through the right ways. (Wis. x. 10.)

Animated by the most sincere desire of securing his eternal salvation, Saint Benedict takes the most efficacious means:

1. He retires into solitude, and buries himself alive in a rocky cave...

2. He passes there, so to say, his days and nights in prayer.

3. He gives himself up to great austerities.

4. Tried by the most violent temptations, he resists them with a courage truly heroic...

5. He receives disciples, and forms them to the most sublime virtues...

— If, like Saint Benedict, we would truly save ourselves...

1. Let us cherish and keep our solitude...

2. Let us be men of prayer and meditation...

3. Let us mortify our senses, our eyes, our taste, our tongue...

4. Let us energetically resist temptations...

5. Let us accomplish faithfully our mission of educating Christianly the children who are confided to us...

March 25th.—*The Annunciation of the Most Holy Virgin.*

The Angel Gabriel was sent from God to a Virgin. (St. Luke, i. 26, 27.)

On this day was accomplished the great and ineffable mystery of the Incarnation.

1. Mary is in prayer...

2. The Angel salutes her full of grace, and announces to her that she is chosen for the Mother of the Messiah... What honor for that august Virgin!...

3. But, on her part, what humility! she thinks only of abasing herself, "Behold the handmaid of the Lord"...

4. She gives her consent...

5. The Word of God is made flesh in her chaste womb... He humbles Himself even to taking our nature...

— Let us enter into the spirit of this consoling mystery:

1. Let us adore the Son of God incarnate.

2. Let us bless Him for having come to us to save us...

3. Let us honor Mary in her quality of Mother of God... Let us recite piously the *Ave Maria* and the *Angelus*...

4. Let us imitate the humility of the Most Holy Virgin...

5. Let us ask of Jesus Christ to receive Him in the holy Communion, with the same dispositions that His Most Holy Mother received Him...

April 2d.—*St. Francis of Paula, Confessor.*

The law of his God is in his heart, and his steps shall not be supplanted. (Ps. xxxvi. 31.)

The principal virtues by which Francis of Paula sanctified himself were:

1. Humility, which induced him to place himself below all, to desire only for his religious the name of *Minims*, or Minors...

2. Mortification, in the practice of unheard-of austerities...

3. Charity, devotion to his neighbor...

4. Zeal for the glory of God and the salvation of souls...

5. The spirit of prayer and meditation...

— If, after the example of this great saint, we desire to do some good, we ought:

1. To practise humility, by which we shall draw down upon ourselves the most abundant graces...

2. To make our senses conformable to the life of the Spirit...

3. To love our brothers and our pupils, in God and for God...

4. To exercise our functions with a holy ardor...

5. To never act through human respect, nor the desire of pleasing men; but to give ourselves wholly to God...

April 11th.—*St. Leo the Great, Pope and Doctor.*

He made an everlasting covenant with him, and gave him the priesthood of the nation. (Eccl. xlv. 8.)

It is with justice that St. Leo has been called *Great.* What a right has he not to our veneration! He was great:

1. By his prudence in the government of the Church...
2. By the sublimity of his doctrine...
3. By his zeal, so ardent and so enlightened...
4. By his labors, which contributed so much to the establishment of the faith...
5. By all the virtues which could embellish a soul, all of which were found in him to an eminent degree...

— Do we wish to become great before the Lord? Let us accomplish what St. Leo demanded of religious:

1. Let us esteem our vocation...
2. Let us observe faithfully our holy Rules...
3. Let us live entirely detached from the world.
4. Let us give all our time to what we are charged with by our Superiors...
5. Let us do all the good that God demands of us.

April 21st.—*Saint Anselm, Bishop and Doctor.*

Follow me: I am the way, the truth, and the life. (St. Matt. xix. 21; St. John, xiv. 6.)

Saint Anselm had been well brought up; he even thought of becoming a religious; but having experienced some difficulties, he relaxed, and allowed himself to be drawn into an evil way! Re-entering into himself, he followed his first vocation, and led a most edifying life...

There was particularly remarked in him:

1. A bitter regret for his past life...
2. An unalterable meekness...
3. A charity full of sweetness.
4. The most admirable and affectionate care for the sick, as well as for the weak and beginners...
5. A true spirit of prayer and meditation...

— After the example of this saint,

1. Let us deplore the sins we have committed...
2. Let us thank God for having called us to his service.
3. Let us take great care of the children who are confided to us...
4. Let us inspire them with true sentiments of religion...
5. Let us pray with the most lively fervor for our brothers and our pupils, and neglect no occasion for testifying our charity in their regard...

April 25th.—*St. Mark, Evangelist.*

Say to them, The kingdom of God is come nigh unto you. (St. Luke, x. 9.)

Formed by the prince of the Apostles, Saint Mark rendered himself commendable:

1. By the Gospel which he wrote...
2. By a conduct wholly apostolic...
3. By his attachment to the person of St. Peter...
4. By the immense services which he rendered to him, acting towards him as a tender son to his father...
5. By his efforts to make peace and concord reign among the first Christians...

— To enter into the spirit of this feast, we ought:

1. To take the resolution to read the holy Gospel only with faith, attention, respect, submission to the Church...
2. To conform our conduct to the maxims it contains...
3. To announce with zeal the Word of God...
4. To attach ourselves strongly to the Church in the person of its august chief, and labor to glorify it...
5. To do all that depends on us to live in union and concord with our brothers...

April 30th.—*Saint Catherine of Sienna, Virgin.*

The Spirit of the Lord is upon me. (St. Luke, iv. 18.)

What titles has not Saint Catherine of Sienna to the veneration of Christians!

1. She was a sublime model of piety, of purity, of a penitential life, and of charity...
2. She had the most tender devotion towards the august Sacrament of the Altar and the Most Blessed Virgin.
3. She loved Jesus tenderly and ardently...
4. She was favored with extraordinary graces...
5. She was an instrument of Providence for the good of the Church...

— Let us honor, then, this illustrious saint, the patroness and protectress of Rome:

1. Let us bless the Lord for the graces which He conferred upon her...
2. Let us admire how she corresponded thereto...
3. Let us correspond in like manner with all those which He grants to us.
4. Like Saint Catherine, let us live for Jesus only...
5. Like her, let us testify our love for Him by our fidelity in accomplishing what He wills of us, and in devoting ourselves for our neighbor, His representative in our regard...

May 1st.—*St. James and St. Philip, Apostles.*

Come ye after me, and I will make you to become fishers of men. (St. Matt. iv. 19.)

Saint James and Saint Philip had the happiness of being disciples and then Apostles of Jesus Christ, and of having perfectly corresponded to the grace of their vocation...

1. Saint James, being placed at the head of the faithful of Jerusalem, edified them by his great piety, and governed them with as much zeal as prudence...

2. He wrote to all the converted Jews an admirable letter, in which he extolled virtue and denounced vice.

3. Saint Philip, as soon as he had recognized Jesus to be the Messiah, did all he could to attach other disciples to Him..

4. He preached the Gospel to barbarous peoples, and never ceased to be animated with zeal wholly celestial...

5. These two Apostles gave their life for the faith...

— In view of imitating them:

1. Let us correspond faithfully to our vocation...

2. Let us follow Jesus Christ in life and in death.

3. Let us be happy to suffer something for His love...

4. Let us have a great zeal for the salvation of souls.

5. Following the counsel of St. James, let us have a great guard over our words...

May 2d.—*St. Athanasius, Bishop and Doctor.*

I have believed, therefore have I spoken. (Ps. cxv. 10.)

Saint Athanasius was the glory and honor of the Church in the fourth century.

1. His faith was always firm and enlightened...

2. No one defended the divinity of Jesus Christ more intrepidly than he against the Arians...

3. He was deposed several times from his See by the heretical prelates...

4. He was accused, calumniated, denounced to the sovereigns of the empire, and condemned, notwithstanding his innocence...

5. But nothing could diminish his zeal...

— Like this great saint:

1. Let us study the true principles of our holy religion...

2. Let us profess them with courage...

3. Let us teach them with zeal to our pupils...

4. Let us never allow ourselves to be deterred by difficulties...

5. Let us be happy to suffer something for Jesus Christ...

May 3d.—*Finding of the Holy Cross.*—1st Subject.

God forbid that I should glory but in the cross of our Lord Jesus Christ. (Gal. vi. 14.)

The object of the feast of this day is the discovery of the true cross by St. Helena, mother of Constantine...

Let us make this cross the subject of our meditations:

1. Jesus Christ carried it upon his shoulders...
2. He was nailed to it and colored it with His blood.
3. He operated on it our reconciliation with His Father...
4. It was upon this wood of sorrow that He paid for us the debt due to divine justice...
5. It is, after the adorable Eucharist, the most holy object on earth; hence we pay it a very special homage...

— Having this in mind, let us honor it with piety...But let us remember that the true means of honoring the cross of Jesus Christ is to accept with resignation and love the crosses which he sends us. These crosses are:

1. Our pains of body and of mind: these must be borne with patience...
2. All that vexes or thwarts us must be endured...
3. The defects of our neighbor: we must bear with them.
4. Our inclinations to evil: they must be resisted...
5. The difficulties of our employment: they must be overcome...

May 3d.—*Finding of the Holy Cross.*—2d Subject.

Blessed is the wood by which justice cometh. (Wis. xiv. 7.)

Blessed be the cross of Jesus Christ!

1. The Sacred Altar on which was immolated the divine Victim...
2. Monument of the love of Jesus for us...
3. Sublime pulpit...book of the saints...
4. Channel of grace, hope of the faithful, protection against the divine justice, title to our justification...
5. Ladder of heaven,—pedestal from which the faithful soul ascends towards God, quitting this earth...

— Let us honor it in union with the Church. But let us also honor the crosses that Jesus Christ wishes us to carry...

1. Let us cheerfully accept all our pains and troubles...
2. Let us learn to bear them for the love of Jesus Christ...
3. Let us think of what He suffered for us...
4. Let us not be on the cross, as was the bad thief, murmuring, wishing to descend...
5. Let us be there as were the saints of all times, suffering without complaining...

May 4th.—*Saint Monica, Widow.*

The law of clemency is upon her tongue. (Prov. xxxi. 26.)

Saint Monica was brought up in sentiments of true piety, from which she never departed.

1. There was remarked in her a great care to correct herself of her defects as soon as they were made known to her.

2. She bore with much patience all her family troubles...

3. She omitted nothing in order to bring up her children in a Christian manner.

4. She never ceased weeping over the conduct of her son Augustin, and to pray for his conversion...

5. God at length blessed her prayers and her tears, and Augustin became an illustrious bishop and a great saint...

— After the example of Saint Monica,

1. Let us correct all that is defective in us.

2. Let us educate carefully the children confided to us.

3. Let us pray for them, and despair of none of them.

4. Let us not spare ourselves when there is question of doing good.

5. Let us bear with patience and resignation the trials of our state...

May 5th.—*Conversion of Saint Augustin.*

To-day, if you shall hear his voice, harden not your hearts. (Heb. iii. 7.)

Saint Augustin had had the misfortune to allow himself to be led astray by bad companions. He deplored his calamitous state, and nevertheless he returned not to God!...

But finally grace prevails over nature...

1. He no longer says, "To-morrow, To-morrow," but "To-day."

2. He quits the world...

3. He retires into solitude...

4. He gives himself up to the practice of all virtues...

5. He repairs, as much as he can, his bad example...

— For the fruit of this meditation, let us comprehend:

1. What a happy thing it is to have received a Christian education.

2. What a service a good teacher renders to children.

3. What good is done by praying for the conversion of sinners...

4. How important it is to correspond with grace...

5. How useful good reading is, since it was by it that Saint Augustin was induced to give himself entirely to God..

May 9th.—*Saint Gregory Nazianzen, Bishop and Doctor.*

The mouth of the just shall meditate wisdom. (Ps. xxxvi. 30.)

This saint, wishing, like the other members of his holy family, to gain heaven, applies himself to the practice of every Christian virtue, while devoting himself to those serious studies which made him a light of the Church.

1. Retired into solitude, he there leads an angelic life...
2. As Bishop of Constantinople, he manifests ardent zeal for the salvation of souls...
3. The heretics raised up against him all sorts of persecutions...
4. Obliged to leave his church, he retires into solitude.
5. There, he gives himself up to prayer and mortification, for the good of his flock, and the conversion of his persecutors...

— Do we wish to produce some fruit in souls,

1. Let us attach ourselves strongly to God and his service...
2. Let us study with care the truths of religion...
3. Let us speak of them to the children, with conviction and zeal, in terms which they can easily understand...
4. Let us be men of mortification and prayer...
5. Let us think that in order to render others good Christians, we must be so ourselves...

May 20th.—*Saint Bernardine of Sienna, Confessor.*

The just shall flourish like the palm-tree. (Ps. xci. 13.)

Saint Bernardine was always so edifying, that it was sufficient to see him to feel one's self inclined to virtue... He made himself commendable:

1. By his application to prayer...
2. By his tender piety towards the Divine Eucharist and the Most Blessed Virgin...
3. By his assiduity to the exercises of his community...
4. By his great devotion to the holy name of Jesus...
5. By his zeal for the salvation of souls...

— Let us think, that being religious and teachers, we ought:

1. To edify our pupils by our conduct.
2. To instruct them seriously in their religion...
3. To fortify ourselves by application to our holy exercises.
4. To become men of prayer...
5. To show ourselves on all occasions animated by a lively faith, and disposed to sacrifice all for Jesus Christ...

May 26th.—*Saint Philip Neri, Confessor.*

Watch ye, and pray. (St. Matt. xxvi. 41.)

The principal virtues which we remark in Saint Philip Neri, are:

1. An extraordinary vigilance over the use of his senses; flight from the occasions of sin...

2. Self-contempt, a humility the most profound...

3. Love of prayer, and application to meditation...

4. A lively and affectionate devotion towards the passion of Jesus Christ and the Most Blessed Virgin...

5. An ardent zeal for the conversion of sinners...

— Like this great saint:

1. Let us mistrust our own weakness, and watch over our senses...

2. Let us love prayer and meditation...

3. Let us think often of what Jesus Christ has done and suffered for us...

4. Let us devote ourselves to gain souls to Him.

5. Let us be true servants of Mary, and testify it by our zeal for her honor and glory...

May 27th.—*Saint Mary Magdalen of Pazzi, Virgin.*

The virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. (1 Cor. vii. 34.)

What a prodigy of grace was this holy religious!

1. From the dawn of her reason, she gives signs of an eminent chastity...

2. Her piety towards Jesus Christ in the Holy Eucharist was incredible;...while too young to communicate, she sought the presence of persons who had had that happiness:

3. Entered amongst the Carmelites, she there gives an example of the most heroic virtue...She sighs only for mortifications and sacrifices: "Lord," said she to Jesus, "not to die, but to suffer!"...

4. We cannot conceive her love towards her divine Spouse, nor her desire to see Him loved and served...

5. At the end of her life she exhorts her sisters to love of crosses, and leaves hers to go to enjoy the delights which they have merited for her...

— Ah! have we, like her:

1. Love for Jesus Christ...

2. Devotion to the most holy Sacrament!

3. Esteem for crosses!

4. Courage for mortification!

5. An ardent desire to see Jesus loved and served!...

June 6th.—*Saint Norbert, Bishop.*

Let the priests be clothed with justice. (Ps. cxxxi. 9.)

Saint Norbert, who had at first lived holily, fell little by little into relaxation and dissipation, but finally, by an effect of divine grace, he re-entered into himself, and was perfectly converted...

Let us admire in this illustrious saint:

1. His spirit of prayer and meditation...
2. His fidelity to grace...
3. His love of retreat...
4. His mortification, his austere life...
5. His zeal for the glory of God and the salvation of souls, inspiring him to institute an order of Religious, charged with announcing to the poor the truths of the Gospel, and causing him to oppose with firmness the vices and errors of his time...

— Let us learn from these considerations:

1. To maintain in ourselves the spirit of prayer...
2. To watch over our senses...
3. To fly from dangerous occasions..
4. To correspond faithfully to grace...
5. To devote ourselves to teach the Gospel to the poor...

June 11th.—*Saint Barnabas, Apostle.*

Barnabas was a good man, and full of the Holy Ghost and of faith. (Acts, xi. 24.)

Saint Barnabas merited the name of Apostle on account of his labors, and the part which he took in the preachings and sufferings of St. Paul.

Let us admire in this model of evangelical laborers:

1. His detachment from the things of this world, for he was one of the first who sold their goods and laid down the price thereof at the feet of the Apostles...
2. The great services which he rendered to St. Paul.
3. His zeal for the preaching of the Gospel...
4. The pains and fatigues of his Apostolic ministry...
5. The glorious martyrdom he suffered for the faith...

— Like Saint Barnabas:

1. Let us live detached from the goods of this world...
2. Let us be animated with a true spirit of faith and piety...
3. Let us be zealous for the salvation of souls...
4. Let us attach ourselves to those who are above us, and who work with us for the glory of Jesus Christ...
5. Let us bear, for love of Jesus Christ our divine Saviour, all the trials we may meet in our state...

JUNE 13th.—*Saint Antony of Padua, Confessor.*

Precious in the sight of the Lord is the death of His saints. (Ps. cxv. 15.)

Let us consider in St. Antony of Padua:

1. The love of retreat, making him embrace the kind of life which separates him entirely from his acquaintances...

2. His desire to suffer martyrdom.

3. His humility, which makes him hide the treasures of wisdom and of science wherewith God had endowed him...

4. His zeal for the salvation of souls, causing him to devote himself entirely to that end...

5. The sanctity of his life, which made a whole people say of him, at the moment of his death: "The Saint is dead"...

— To imitate him according to the spirit of our state:

1. Let us live in retreat and silence...

2. Let us there speak often to God, for that is the means to put ourselves in a state to speak well of God...

3. Let us be entirely devoted to the spiritual interests of our pupils...

4. Let us love to be ignored, and to live unknown...

5. Nevertheless, we must not refuse to do good when we can accomplish it...

JUNE 16th.—*St. John Francis Regis.*

The poor have the Gospel preached to them. (St. Matt. xi. 5.)

Let us admire in St. John Francis Regis:

1. A religious entirely devoted to Jesus and to Mary,...A priest inflamed with love for the Holy Sacrament...

2. A professor, teaching all virtues by his conduct...

3. An indefatigable missionary, producing fruits of conversion the most numerous and the most astonishing...

4. A martyr of zeal for the salvation of souls—dying at his task, at the age of forty-four years...

5. A Thaumaturgus, working miracles without number during his life, and still more after his death...

— Let us behold in him our model. After his example:

1. Let us never cease to grow in piety and fervor...

2. Let us live with Jesus and for Jesus...

3. Let us labor with an ardent zeal for the education of youth...

4. Let us be for all a true subject of edification...

5. Let us pray much for the conversion of sinners...

— Let us ask, through the intercession of St. John Francis Regis, fidelity to these practices...

JUNE 21st.—*Saint Louis Gonzaga, Confessor.*

Blessed are the clean of heart, for they shall see God. (St. Matt. v. 8.)

—What virtues shine in the conduct of this angel of purity and of divine love!

1. He has from his infancy the most lively horror of sin...

2. He is a model of piety and of a penitential life...

3. Having entered religion, he observes punctually the rules of his order,...lives in perfect union with his brethren...

4. He is desirous only of humiliations and crosses...

5. Divine love, vigilance, and prayer render him a conqueror of the devil, and deliver him from concupiscence. Hence, with what glory did not God reward him!...

— Do we wish to participate therein?

1. Let us fear sin more than any other thing.

2. Let us avoid it at any cost.

3. Let us lead a life of prayer and labor, which is the life of our state...

4. Let us courageously embrace practices of mortification and humility.

5. Let us speak often to our pupils of the example of this great saint, and inspire them to walk in his footsteps...

JUNE 22d.—*Saint Paulinus, Bishop of Nola.*

Behold a great prelate, who in his life pleased God. (Eccl. xliv.)

Amongst the eminent virtues which St. Paulinus never ceased to practise, we remark particularly:

1. A perfect detachment from the goods of this world...

2. A great spirit of mortification...

3. A sincere love for the poor...

4. A charity so admirable that it induced him to sell himself in order to ransom a slave...

5. A rare prudence in the government of his diocese...

— Called to sanctify ourselves in our state, and to educate youth well, let us be persuaded that we can succeed only on condition:

1. Of loving poverty...

2. Of living detached from the world and ourselves...

3. Of being entirely devoted to God and to our duty...

4. Of preparing carefully our religious instructions...

5. Of exercising our useful and humble functions zealously, and with a view to God...

JUNE 24th.—*Nativity of St. John the Baptist.*

Thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his way. (St. Luke, i. 76.)

Let us consider that Saint John the Baptist, favored with a special grace, even before his birth, corresponds thereto in a most admirable manner:

1. He maintains in himself the Spirit of God by prayer...
2. He retires into the desert...
3. He there leads a life the purest and most austere...
4. All in him breathes the spirit of penance...
5. He practices, in perfection, the instructions which he is to give to the people...

Oh! what an admirable preparation for the ministry which he is to fulfil!...But are we not called, in relation to our pupils, to a similar mission?

— Let us imitate him, then; and to that end:

1. Let us fly from the world...
2. Let us lead an humble and penitent life...
3. Let us practise the virtues of our state...
4. Let us be mortified in the use of our senses...
5. Let us teach virtue, above all, by our example, so that our conduct may always correspond with our lessons...

JUNE 29th.—*St. Peter, Prince of the Apostles.*

Thou art Peter, and upon this rock I will build my church. (St. Matt. xvi. 18.)

Saint Peter was greatly honored by Jesus Christ, who established him as Head of His church! But with what fidelity did he not respond to His designs!

1. How lively was his faith, and how ardent his charity!...
2. He lived only for his divine Master...
3. He breathed only for the establishment of His religion...
4. Humble and penitent, he weeps all his life for the misfortune he had had of denying Him...
5. Condemned to die, like Him, upon the cross, he asks, through humility, to be crucified with his head down...

— Let us apply ourselves to walk in the footsteps of the prince of the Apostles:

1. Let us bitterly regret the faults of our past life...
2. Let us be men of prayer and penance...
3. Let us have nothing in view but the glory of God and our own salvation.
4. Let us not spare ourselves in the fulfilment of our duty...
5. Let us live and die for Jesus Christ...

JUNE 30th.—*Commemoration of St. Paul, Apostle.*

I will show him how great things he must suffer for my name's sake. (Acts, ix. 16.)

Everything was admirable in Saint Paul after his conversion...

1. What zeal he displayed for Jesus Christ!...
2. To what excessive labors he gave himself up!...
3. What sufferings he endured for the faith of the Gospel! With what courage he triumphed over the temptations of the devil and the persecutions of the world!...
4. What a light he is for the Church by his writings!...
5. Finally, he joyfully gives his life for Jesus Christ...

— To imitate him, according as God demands of us,

1. Let us be zealous in the exercise of our functions...
2. Let us bear courageously contradictions and trials...
3. Let us be animated with the sentiments of St. Paul, and, to that end, read with faith, respect, and attention his admirable writings...
4. Let us make Jesus Christ reign in all our conduct...
5. Let us render ourselves conformable to the divine Crucified... (2 Tim. iv. 7, 8.)

1st SUNDAY IN JULY.—*The Precious Blood of our Lord and Saviour Jesus Christ...*

Thou hast redeemed us to God, in thy blood. (Apoc. v. 9.)

To-day we commemorate the shedding of the divine blood:

1. Consented to from the beginning by the Word...
2. Prefigured by that of the blood of victims; announced by the prophets...
3. Begun at the circumcision of Jesus Christ.
4. Continued during the passion...consummated on the cross...
5. Reproducing itself mystically and unceasingly on all the altars of the Christian world...
6. By this effusion Jesus Christ satisfies the divine justice for us, and thus recovers our right to heaven.

— Ah! how can we dwell on these thoughts, without comprehending that we ought,

1. To adore the divine blood shed for our salvation...
2. To weep for our sins, which made that effusion necessary.
3. To love Jesus Christ, who became a victim for us...
4. To pray in all confidence to God the Father, through His blood?
5. To prepare ourselves well for the holy Communion, in which that blood is our nourishment, and becomes to us a principle of eternal life?

July 2d.—*Visitation of the Blessed Virgin.*

Mary rising up in those days, went into the mountainous country with haste. (St. Luke, i. 39.)

Mary, the august Mary, having become the mother of the Incarnate Word, goes to visit Saint Elizabeth:

1. She sets out quickly...
2. She bears courageously all the fatigues of that long journey...
3. She carries grace and benediction into the house of Zachary...
4. Saint John the Baptist is sanctified...
5. Mary and Elizabeth bless God, and publish his greatness...

— After the example of the Blessed Virgin:

1. Let us be faithful to the inspirations of God...
2. Let us render to our neighbor all the services we can...
3. Let us always enter into the views of God in our regard...
4. Let us bring edification wherever we appear...
5. Let us glorify the Lord, and proclaim His greatness, His goodness, His mercy...

July 14th.—*Saint Bonaventure, Bishop and Doctor.*

The law of his God is in his heart. (Ps. xxxvi. 31.)

Saint Bonaventure may be regarded as a true model for religious:

1. By his love for a retired life; by his spirit of prayer and meditation...
2. By the poverty which he practised in the most edifying manner...
3. By his profound humility, which made him dread, most of all things, honors and distinctions...
4. By his devotion to Jesus suffering and to the Most Blessed Virgin...
5. By his application to study, and to all that obedience demanded of him...

— After the example of this great saint, let us attach ourselves to the accomplishment of the duties of our vocation:

1. Let us live in separation from the world.
2. Let us be faithful to all our spiritual exercises.
3. Let us practise the holy virtue of poverty.
4. Let us love to be unknown.
5. Let us be entirely devoted to the work which obedience confides to us.

July 17th.—*Saint Alexis, Confessor.*

He that loveth father or mother more than me, is not worthy of me. (St. Matt. x. 37.)

What an admirable life is that of Saint Alexis!

1. He retires into solitude...

2. He returns to the house of his father and mother, rich proprietors...

3. He spends therein seventeen years in the tattered garments of the most abject poverty, having for lodging only a place under the staircase.

4. He condemns himself to the most rigorous privations. He prays and meditates day and night...

5. He only makes himself known at the moment of his death.

— Let us learn from this great saint:

1. To love to be unknown...

2. To have no pretension in this world, and to desire only to serve God well.

3. To make prayer our element, our consolation, our life...

4. To bear, with courage and resignation, all our trials; to never shrink from the difficulties we meet in the exercise of our employment...

5. To edify our neighbor by the regularity of our conduct...

July 19th.—*Saint Vincent de Paul, Confessor.*

I will very gladly spend and be spent for you. (2-Cor. xii. 15.)

Saint Vincent is the personification of Christian charity:

1. He loved God with the most ardent love...

2. He loved all men for God...

3. He appeared to have no other passion than that of assisting the unfortunate...

4. He lived only to do good...

5. This good has continued, and is still continued by the priests of his Congregation,... by the Sisters of Charity,... by persons who have taken him for their model...

— After the example of this saint:

1. Let us love God with all our heart.

2. Let us serve Him with fidelity.

3. Let us love our neighbor with Christian charity...

4. Let us do him all the good that comports with our Rules...

5. Let us devote ourselves to our pupils, above all to the poorest, the most ungainly by nature...

July 22d.—*Saint Mary Magdalen.*

Jesus saith to her: Mary. She, turning, saith to Him: Master! (St. John, xx. 16.)

What love was that of Magdalen for Jesus Christ!

1. Sincere and cordial love...

2. Courageous love, which made her surmount all difficulties...

3. Disinterested, generous love; it is not for herself that she loves Jesus Christ, it is for Him alone...

4. A love which is proved by works, since for Jesus Christ she imposes on herself the most toilsome journeys, and is happy to make great sacrifices...

5. A constant and progressive love, which not only ends not at the death of Jesus Christ, but which then acquires a new ardor...

— Let us imitate this illustrious saint... After her example:

1. Let us love Jesus Christ, who alone is worthy of our love...

2. Let us love Him with our whole heart...

3. Let us attach ourselves to Him in life and in death...

4. Let us labor for Him, and devote ourselves without reserve to His service...

5. Let us announce His mysteries, as Magdalen announces to the Apostles His resurrection...

July 25th.—*Saint James the Major, Apostle.*

Can you drink of the chalice that I shall drink? (St. Matt. xx. 22.)

Saint James was much beloved by Jesus Christ.

1. He was, with Saint John his brother, one of the disciples the most ardent for the glory of that divine Saviour...

2. He had the advantage of being a witness of His transfiguration and His agony...

3. After the descent of the Holy Ghost, he went to preach the Gospel with great zeal...

4. The faithful considered him as one of the pillars of the Church, on account of his virtues and his science...

5. He was the first of the Apostles who gave his life for Jesus Christ...

— After the example of St. James:

1. Let us be faithful to our vocation...

2. Let us attach ourselves strongly to Jesus Christ...

3. Let us consecrate to Him our entire life...

4. Let us endeavor to make Him known, loved, and served...

5. Let us be happy to suffer something for His name...

July 26th.—*Saint Anne, Mother of the B. V. Mary.*

The queen stood on thy right hand. (Ps. xliv. 10.)

Has not Saint Anne a right to a filial devotion from all the faithful?

1. She passes her life in the exercise of piety...
2. To reward her for her virtues, God chooses her to be the mother of the Blessed Virgin...
3. What care she takes of that heavenly child!
4. Penetrated with gratitude towards God, she consecrates her to Him from her most tender years...
5. She also offers herself to Him for the remainder of her days.

— In order to enter into the views of God and of the Most Blessed Virgin:

1. Let us honor Saint Anne with a special worship, and pray her to recommend us to Mary, her august daughter...
2. Let us felicitate her upon the choice that God has made of her to bring forth the Queen of heaven and earth...
3. Let us be faithful to the duties of our vocation.
4. Let us educate children in a Christian manner...
5. Let us offer them to God, and beseech Him to mark them with the seal of salvation...

July 29th.—*Saint Martha, Virgin.*

Jesus loved Martha, and her sister Mary, and Lazarus. (St. John, xi. 5.)

Saint Martha gave Jesus Christ great proofs of her love for Him.

1. She was sincerely attached to Him...
2. She had the most entire faith in His divine Word...
3. She received Him often into her house, in the best way she could...
4. She prepared wherewith for Him to eat, and esteemed herself happy to render Him a service...
5. She confessed the divinity of Jesus Christ, when He came to raise Lazarus, and ceased not to proclaim it during the remainder of her life...

— Like Saint Martha,

1. Let us exercise our employments in a spirit of faith.
2. Let us attach ourselves closely to Jesus Christ.
3. Let us receive Him with piety...Ah! it is not only into our house that He comes, it is into our heart...
4. Let us put our trust in Him, in life and in death.
5. Let us work like Martha and love like Mary her sister...

JULY 31st.—*Saint Ignatius Loyola, Confessor.*

I am come to cast fire on the earth, and what will I but that it be kindled. (St. Luke, xii. 49.)

How admirable is God in his saints!

1. Saint Ignatius thought only of the glory of this world, when all at once he is converted by reading a good book...

2. He retires into solitude; then he consecrates himself, in an hospital, to the service of the sick...

3. He resumes and continues his studies, notwithstanding his advanced age...

4. He gains a great number of disciples to Jesus Christ, and leads them to the highest perfection...

5. He institutes a celebrated order, and never ceases all his life to edify the church by his zeal, his humility, his charity...

— After the example of Saint Ignatius...

1. Let us correspond faithfully to grace...

2. Let us read good books...

3. Let us consecrate ourselves wholly to the service of God...

4. Let us bear everywhere the good odor of Christ...

5. Let us seek only the greater glory of God...

AUGUST 1st.—*Saint Peter in Chains.*

The Lord hath sent his Angel, and hath delivered him out of the hand of Herod. (Acts, xii. 11.)

Let us recall to mind the deliverance of Saint Peter out of the hands of Herod:

1. The prince of the Apostles is chained between two soldiers...

2. An angel appears to him, who tells him to follow him...

3. He follows him accordingly and recovers his liberty...

4. He goes to console the faithful, who were then shedding tears for him before the Lord...

5. With them, he blesses God who has defeated the expectation of Herod and the Jewish people...

— To enter into the spirit of this feast:

1. Let us adore the Almighty power of God, against which are always broken the vain efforts of the wicked.

2. Let us reflect that he need not fear whom God protects...

3. Let us thank him for the deliverance of Saint Peter, which for the infant Church was a subject of so great joy...

4. Let us honor, with the Church, the chains wherewith the prince of the Apostles was bound...

5. Let us honor those wherewith we are bound, that is to say, our baptismal vows, our religious obligations...

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August 2d.—*Saint Alphonsus Mary Liguori, Bishop.*

The spirit of the Lord is upon me. (St. Luke, iv. 18.)

What a model to contemplate is Saint Liguori!

1. A priest inflamed with love for the Holy Sacrament...

2. An Apostle and pontiff devoured with zeal for the salvation of souls...

3. A doctor enlightening the world by his words and his writings...

4. A founder of a Congregation entirely devoted to Jesus the Redeemer, and which effects by its missions immense good...

5. A servant of Mary unceasingly glorifying her, and causing her to be glorified.

— Let us consider in him a master and a model of sanctity; and walking in the light of this torch of the Church:

1. Let us be wholly devoted to the adorable Eucharist...

2. Let us labor with zeal for the salvation of the souls confided to us...

3. Let us instruct them well in our holy religion...

4. Let us love Mary, and, as far as we can, make her known, loved, and blessed...

5. Let us ask that grace through the intercession of Saint Liguori...

August 4th.—*Saint Dominic, Confessor.*

Preach the word. (2 Tim. iv. 2.)

Saint Dominic was one of the lights of the Church of Spain:

1. By his edifying life...

2. By his zeal for the glory of God...

3. By the great number of heretics whom he brought back into the bosom of the Church...

4. By the foundation of the celebrated order which bears his name...

5. By the institution of the Rosary.

— To imitate this great saint,

1. Let us be for all a true subject of edification.

2. Let us observe an exact regularity in our communities.

3. Let us have a great zeal for the salvation of children. Let us esteem ourselves happy in teaching the Catechism every day...

4. Let us inspire our pupils with a true and sincere devotion towards the Blessed Virgin...

5. Let us say our beads with lively piety...

August 5th.—*Our Lady of Snow.*

He that honoreth his mother is as one that layeth up a treasure. (Eccl. iii. 5.)

The Blessed Virgin never leaves those who serve her without reward—as is proved by the miracle which the Church commemorates to-day...Like this gentleman and his pious spouse, let us be devout to Mary...Let us honor:

1. Her immaculate conception...
2. Her dignity of Mother of God...
3. Her quality of Mother of Christians...
4. Her goodness towards those who serve her; her compassion for sinners...
5. Her power with God...

— Let us act conformably to what faith teaches us of the Most Holy Virgin:

1. Let us love to do her honor... Let us be devout to her...
2. Let us confidently have recourse to her protection...
3. Let us bless her for the numberless graces for which we are indebted to her...
4. Let us recommend to her our parents, our friends, our pupils...
5. Let us inspire all those over whom we have authority with a lively and tender piety towards that good mother...

August 6th.— *Transfiguration of our Lord.*

Jesus taketh unto him Peter, and James, and John his brother, and bringeth them up into a high mountain apart, and he was transfigured before them. (St. Matt. xvii. 1, 2.)

Let us contemplate Jesus Christ in this mystery, in which he manifests a ray of his glory:

1. He takes Peter, James, and John...
2. He ascends with them upon the mountain of Thabor.
3. He begins to pray. His face shines as the sun...
4. Moses and Elias converse with Him.
5. A voice from heaven is heard, saying: "This is my beloved Son; hear ye Him!"

— Let us propose to ourselves, from this contemplation:

1. To follow Jesus Christ wherever He wishes to conduct us...
2. To regard Him as our God and our Saviour...
3. To listen to Him, and to put His doctrine in practice.
4. To deplore the misfortune of those who know Him not, and still more of those who love Him not.
5. To sustain ourselves in our trials, by the thought of the glory which He reserves for us if we remain faithful to Him...

August 10th.—*St. Lawrence, Martyr.*

Lord, you have tried me by fire. (Ps. xvi. 3.)

Let us consider in Saint Lawrence:

1. His attachment to Saint Sixtus, pope...
2. His zeal for the service of God...
3. His contempt of wealth and grandeur here below...
4. His love for the poor...
5. His constancy in torments...He is roasted over a slow fire, and he seems to feel nothing...telling his executioners that they can turn him on the other side...

— To animate ourselves with the same spirit as this great saint:

1. Let us attach ourselves strongly to the Church and its visible Head...
2. Let us behold in the poor, and especially in the children of the poor, the image of Jesus Christ...
3. Let us exercise with zeal and fidelity our ministry in regard to youth.
4. Let us detach ourselves from all that is of this world...
5. Let us reflect that it is particularly by constancy and resignation in sufferings that we can prove our attachment to Jesus Christ...

August 13th.—*Saint Cassian, Martyr.*

They that explain me shall have life everlasting. (Eccl. xxiv. 31.)

Saint Cassian, considering that the good education of youth is one of the employments best calculated to procure the glory of God, devotes himself thereto with his whole heart...

1. He opens a school...
2. He gathers together a great number of children.
3. He makes it a pleasure, and at the same time a duty, to instruct them well...
4. The pagans, exasperated at the good he is doing, excite the populace against him, and even his own pupils...
5. He suffers a grievous and glorious martyrdom.

— Employed, like this saint, in the education of youth,

1. Let us endeavor to enter into the views of God, who has called us to that work...
2. Let our sole end be the good of souls...
3. Let us seek no reward in this world; let us do nothing for men, nothing for time...
4. Let us not be surprised even when we experience deception, and meet with ingratitude...
5. Let us pray much and devote ourselves for our pupils...

August 15th.—*Assumption of the Blessed Virgin.*

Who is this that cometh up from the desert... leaning upon her beloved. (Cant. viii. 5.)

Let us contemplate the Blessed Virgin in the mystery which the Church solemnizes on this day...

1. Resuscitated by her Son, she is taken up body and soul to heaven...

2. The Father receives her as His daughter; the Son as His mother; the Holy Spirit as His spouse...

3. She is placed at the right hand of Jesus Christ...

4. She is crowned with eternal glory...

5. She is declared Queen of heaven and earth...

— To enter into the views of the Church on this day:

1. Let us bless the adorable Trinity for all the favors which it has bestowed upon Mary...

2. Let us disengage ourselves from earthly ties; let us desire ardently to see, in heaven, the God whom we love...

3. Let us felicitate Mary on the glory which is her portion, and the power of intercession which she enjoys...

4. Let us regard her as our mother...

5. Let us unite with the celestial court in praising and blessing her...

Sunday within the Octave of the Assumption.

Saint Joachim, Father of the B. V. Mary.

His seed shall be mighty upon the earth. (Ps. cxi. 2.)

Let us to-day honor Saint Joachim, so favored by Heaven.

1. He had the happiness to be the father of the august Virgin Mary.

2. He lavished upon her, with the most lively tenderness, all the care her tender infancy required...

3. He was a man of faith, expecting the redemption of Israel.

4. He was a man of prayer...

5. He was a man of sacrifice, since he consented to separate himself from his dear child, to consecrate her to God...

— To enter into the spirit of this feast:

1. Let us felicitate Saint Joachim for the glorious choice of which he was the object...

2. Let us admire the glory which he enjoys in heaven.

3. Let us think of the power he has with his august daughter...

4. Let us pray him to recommend us to her...

5. Let us merit this favor by our faith, our piety, and by a great detachment from ourselves...

August 20th.—*Saint Bernard, Doctor.*

Follow me. Let the dead bury their dead. (St. Luke, ix. 60.)

Saint Bernard, having been brought up very Christianly, preserved all his life the salutary impressions and principles which he had received in his childhood; but in order to render them more fruitful:

1. He retired from the world and became a religious.
2. He drew after him a great number of young men...
3. He was a model of piety, of modesty, and regularity...
4. He asked himself often this question: "Bernard, Bernard, what came you hither to do?"
5. He had an ardent zeal for the good of the Church... God has given us, like Saint Bernard, the grace of a religious vocation...

— But, after the example of this great saint,

1. Have we perfectly corresponded with it?
2. Have we become, like him, men of piety, regularity, and edification?
3. Do we love to make others taste the advantages of our vocation?
4. Are we zealous for the sanctification of souls?
5. Have we at heart the triumph of our mother, the holy Church?

August 21st.—*Saint Jane Frances de Chantal, Widow and Abbess.*

She hath opened her mouth to wisdom, and the law of clemency is upon her tongue. (Prov. xxxi. 26.)

What virtues shine in this illustrious saint!

1. A piety sweet, amiable, condescending.
2. A constant fidelity to grace,...an entire docility to her directors...
3. An heroic resignation in sufferings...
4. A superhuman courage in following up her vocation...
5. Indefatigable activity,...a prudence that was never at fault...

She perfectly responded to the views of God upon her...

— Is it so with us?

1. Are we animated with a true piety?
2. Do we follow with docility the movements of grace?
3. What is our patience in the trials of life or of our state?
4. What sacrifices do we impose upon ourselves for God?
5. What is our zeal in the exercise of our employment?

August 24th.—*Saint Bartholomew, Apostle.*

God, indeed, hath set some in the church, first Apostles. (1 Cor. xii. 28.)

Saint Bartholomew, called to be an Apostle, never ceased to render himself worthy of his sublime vocation:

1. He attached himself frankly to his Divine Master.
2. He endeavored to imitate Him.
3. He preached the Gospel with an ardent zeal.
4. He bore with great courage all the trials of his Apostolate.
5. He suffered, for his Divine Master, a cruel martyrdom, having been skinned alive...

— Like Saint Bartholomew:

1. Let us attach ourselves to Jesus Christ; let us be His in life and in death....
2. Let us imitate that adorable Master; let us do all that depends upon us to reproduce His example in our conduct...
3. Let us employ ourselves with all our strength in procuring His glory...
4. Let us try to gain to Him the hearts of our pupils.
5. Let us bear with courage and constancy the trials of our vocation...

August 25th.—*Saint Louis, King of France.*

In thy strength, O Lord, the king shall joy. (Ps. xx. 2.)

Saint Louis, formed to piety by his virtuous mother, Queen Blanche, always distinguished himself:

1. By his horror of sin...
2. By a lively, entire, and unshaken faith...
3. By his sincere piety, especially towards Jesus Christ in the Most Holy Sacrament...
4. By his love for justice...
5. By his charity towards the suffering members of Jesus Christ...

— Like this great saint, let us have:

1. A sovereign horror for all that can displease God...
2. A lively and efficacious faith...
3. A tender and affectionate devotion towards the Divine Eucharist...
4. A charitable and generous compassion for all those who suffer.
5. A great zeal for the spiritual good of the Church and the state.

August 28th.—*Saint Augustine, Bishop and Doctor.*

The Lord shall fill him with the spirit of wisdom and understanding. (Eccl. xv. 5.)

Saint Augustine had the misfortune to fall into a great number of disorders; but as he had been well brought up by Saint Monica, his mother, who, besides, never ceased to pray for him, he enters into himself and becomes converted:

1. He retires into solitude...

2. He there gives himself up to exercises of solid piety.

3. He afterwards embraces the priesthood and becomes a bishop...

4. He is the most zealous defender of the faith,...and one of the greatest doctors of the Church...

5. Finally, he dies full of merits, and continues by his writings the good he did during his life.

— To enter into the spirit of the feast of this day:

1. Let us try to educate youth well, for there always remains to the man something of his early training...

2. Let us train our pupils against the danger of bad company and bad reading...

3. Let us avoid, ourselves, every occasion of relaxation...

4. Let us apply ourselves to prayer and meditation...

5. Let us reanimate our zeal for all that regard faith, piety, and the practice of the duties of our religion...

August 29th.—*Decollation of Saint John the Baptist.*

I spoke of thy testimonies before kings. (Ps. cxviii. 46.)

If Saint John the Baptist was favored with most precious graces and called to sublime functions, it may be said that he neglected nothing to render himself worthy thereof...

1. His life was the constant practice of all virtues: let us remember his purity, his mortification, his humility...

2. His devotion to Jesus Christ was unalterable.

3. His zeal was indefatigable...

4. Nothing could hinder him from denouncing vice...

5. Finally, the victim of his zeal, he died for justice...

— To imitate him, as much as we can:

1. Let us edify our neighbor by our conduct...

2. Let us practise the virtues proper to our vocation; let us lead a life of poverty, penance, and labor...

3. Let us attach ourselves strongly to Jesus Christ, and be zealous for his glory...

4. Let us resolutely fly every dangerous occasion...

5. Let us endeavor to withdraw from sin all those who are subject to us...

SEPTEMBER 8th.—*Nativity of the Most Blessed Virgin.*

Who is she that cometh forth as the morning? (Cant. vi. 9.)

Let us transport ourselves in spirit to the house of Saint Joachim and Saint Anne, and, having congratulated them upon their happiness, let us meditate on her who is the object of this feast...

1. Mary appears as a brilliant aurora, announcing the rising of the Sun of Justice...

2. Owing to her Immaculate Conception, she already enjoys every faculty of her soul, and offers them to God...

3. Her heart is inflamed with divine love...

4. She is full of grace...

5. At her birth, heaven rejoices,...the earth is consoled;... hell trembles and shudders...

— Penetrated with the spirit of this mystery,

1. Let us thank the adorable Trinity for the present which it makes to the earth on this day...

2. Let us honor Mary, at her entrance into the world...

3. Let us unite, to that end, with the angels who surround her cradle...

4. Let us renew ourselves in our devotion towards her...

5. Let us place ourselves under her protection.

Sunday within the Octave of the Nativity.

Feast of the Holy Name of Mary.

Let thy name remain and be magnified forever. (1 Peter, xvii. 24.)

No name, after that of Jesus, is more honorable, more worthy of our homage, than that of Mary:

1. It is the name of the Mother of God,...our mother...

2. It signifies Star of the Sea; it reminds us that it is from Mary we have received Him who is the true light...

3. This admirable name rejoices heaven and earth...

4. It is the terror of devils...

5. Oh! how efficacious it is in dispelling temptation!..

— If we wish that it shall do so for us:

1. Let us pronounce it only with profound respect...

2. Let us invoke it in all our wants...

3. Let us invoke it, above all, when tempted...

4. Let us merit that God may give us the grace to invoke it at the moment of death,...Oh! how happy are those who can then pronounce it with that of Jesus!...

5. Let us teach our pupils to invoke it often with love, respect, and confidence...

SEPTEMBER 14th. — *Exaltation of the Holy Cross.*— 1st SUBJECT.

And I, if I be lifted up from the earth, will draw all things to myself. (St. John, xii. 32.)

In recalling to our mind what is the object of the Feast of this day, let us meditate on what the cross is, for the Christian;

Let us look upon it as:

1. The instrument of our salvation, the altar of the great sacrifice...

2. The book which instructs us in the sorrows of Jesus Christ...

3. The glorious standard of that divine Saviour.

4. The object of the veneration of Angels and of men...

5. The symbol of the afflictions of life, and the motive for us to accept them with resignation, in view of rendering ourselves like to Jesus Christ...

— Let us regulate our conduct by these principles...

1. Let us venerate as we should the cross of our Saviour...

2. Let us honor the image it bears...

3. Let us regard our trials as particles of the true cross...

4. Let us bear them with courage and resignation...

5. Let us unite, in our sufferings, with Jesus Christ carrying his cross...

SEPTEMBER 14th.—*Exaltation of the Holy Cross.*— 2d SUBJECT.

God forbid that I should glory, but in the cross of our Lord Jesus Christ. (Gal. vi. 14.)

From an instrument of opprobrium, the cross is become a monument of glory. Ah! it is because:

1. Jesus Christ touched it, and stained it with His blood...

2. It was the altar of the great sacrifice...

3. It was the throne of the new Solomon...the chair of supreme Wisdom...the link between heaven and earth...

4. It proclaims everywhere the immense love of Jesus Christ for us...

5. It is the symbol of our faith,...the motive of our hope,...the nourishment of our charity...

— Glory be to the cross!...

1. Let us honor it wherever we meet it...

2. Let us always carry the crucifix about us...

3. Let us meditate on the facts of which it reminds us...

4. Let us love with our whole heart our crucified Lord...

5. Let us ask of Him humility and love of the cross...

SEPTEMBER 21st.—*Saint Matthew, Apostle and Evangelist.*

I am not come to call the just, but sinners. (St. Matt. ix. 13.)

How admirable is Saint Matthew for his promptitude in corresponding to the grace of his vocation, and his zeal for the faith!

1. Jesus Christ calls him, and he leaves all to follow Him...

2. He attaches himself to Him forever...

3. He preaches the doctrine of salvation to multitudes...

4. He renders an immense service to the faithful—in leaving them the Gospel which bears his name...

5. Finally, he ends his life by a glorious martyrdom...

— Like Saint Matthew,

1. Let us attach ourselves sincerely to Jesus Christ.

2. Let us correspond faithfully to the grace of our vocation.

3. Let us instruct our pupils with care, and try to make them love and practise the doctrine of the divine Saviour.

4. Let us read with profound respect the holy Gospel.

5. But, above all, let us conform our conduct to the divine maxims therein contained...

SEPTEMBER 22d.—*Saint Yon, Martyr.*

Every one shall be perfect, if he be as his Master. (St. Luke, vi. 40.)

Saint Yon, a disciple of St. Denis, was, like his master, one of the first apostles of France:

1. He preached the faith zealously...

2. He loved to evangelize the poor, and spoke to them with great simplicity...

3. He prayed much.

4. He likewise made numerous conversions...

5. He had the happiness of giving his life for Jesus Christ, of sealing his faith by a glorious martyrdom...

— In meditating on the life of this saint, who is the patron of the first mother-house of our Institute, let us propose to ourselves to imitate him:

1. Like him, let us love to instruct the poor...

2. Let us speak to them with an ardent zeal, mingled with sweetness, and calculated to make them esteem, love, and practise religion...

3. Let us pray much for them...

4. Let us persevere even till death in our holy state...

5. Let us not labor in the hope of any advantages here below, but only in view of heaven...

September 29th.—*Saint Michael, Archangel.*

Michael and his angels fought with the dragon; and the dragon fought and his angels. (Apoc. xii. 7.)

This holy archangel is truly worthy of all our admiration and of all our confidence:

1. He is regarded as the chief of the heavenly armies...
2. He was constantly faithful to God...
3. He opposed Satan and the other rebel angels, and cast them into hell...
4. He has great power over them, which they cannot resist...
5. He is the protector of the Church...

— To enter into the views of God and of the Church, on occasion of this feast:

1. Let us congratulate this holy archangel on his fidelity to God, and his victory over the rebel angels...
2. Like him, let us always take the part of God...
3. Let us recommend to his protection the Church, our Institute, and all those who are dear to us...
4. Let us pray him to support us in the warfare which the devil wages against us...
5. Let us ask, by his intercession, the grace of perseverance in good, and that of a holy death...

September 30th.—*St. Jerome, Doctor.*

Lord, I am afraid of thy judgments. (Ps. cxviii. 120.)

Saint Jerome was an illustrious doctor, an austere penitent, and a great saint:

1. He gives up all worldly hopes to consecrate himself to God...
2. He applies himself to painful studies, for the better understanding of the Holy Scriptures...
3. He embraces practices of the highest perfection.
4. He directs many souls in the ways of holiness...
5. He subjects his body to extraordinary mortifications...

—Like Saint Jerome:

1. Let us esteem ourselves happy in having quitted the world...
2. Let us lead, in religion, a holy and penitential life...
3. Let us make regularly, with faith and attention, the pious reading which is prescribed for us...
4. Let us work, as much as possible, for the salvation of those who are confided to us...
5. Let us dispose ourselves to these practices by the thought of our last end...

October 1st.—*Saint Remigius, Bishop of Rheims.*

Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (St. Matt. xxviii. 19.)

— Saint Remigius is illustrious in the Church, and deserved well of France:

1. By the lustre of his sanctity...
2. By his zeal for the salvation of souls!...
3. By the conversion of Clovis, to which he powerfully contributed...
4. By the wise counsels which he gave to that prince...
5. By his wisdom in the government of his church...

— To imitate him as far as depends on us, and as we are bound to do in our state:

1. Let us love retirement and prayer...
2. Let us embrace every opportunity furnished us by Providence for doing good...
3. Let us study our holy religion with love...
4. Let us teach it with zeal to our children..
5. Let us, above all, edify them by our conduct...

October 2d.—*The holy Guardian Angels.*

Take notice of him, and hear his voice. (Exod. xxiii. 21.)

It is one of the most marvellous effects of the divine goodness towards us to have given the angels charge over us. What services they render to us!

1. They guide us with the most entire solicitude; they never leave us, by day or by night...
2. They defend us against the assaults of the devil...
3. They inspire us with holy thoughts, and good desires...
4. They present to God our prayers, our good works...
5. At the moment of our death, they plead our cause before the Supreme Judge...

— Therefore, let us embrace the practice of devotion to our holy angels:

1. Let us be thankful for their salutary assistance...
2. Let us think that we have always an angel with us, and let us respect his presence...
3. Let us beware lest we sadden him by any infidelity.
4. Let us render ourselves docile to his inspirations... Pray him to assist us in all our wants, and above all, at the moment of our death...
5. Let us pray the guardian angels of our pupils to aid us in our mission, which is also theirs...

October 4th.—*Saint Francis of Assisium, Confessor.*

That I may live to God: with Christ I am nailed to the cross. (Gal. ii. 19.)

Saint Francis rendered himself admirable by the practise of the most sublime virtues.

1. His love for the poor and for poverty was heroic.
2. He carried penance and mortification to a sort of excess...
3. Nothing could equal his love for God and for Jesus Christ.
4. He constantly labored for the salvation of souls...
5. In reward of so many virtues, God bestowed upon him, in an eminent degree, the gift of miracles...

— Called to the practice of the evangelical counsels:

1. Let us love poverty, not only in words but in reality...
2. Let us live in an entire separation from the world, according to the spirit of our holy Rules...
3. Let us labor to destroy in ourselves the life of the senses.
4. Let us study, like Saint Francis, to render ourselves conformable to Jesus Christ...
5. Let us say to Him often: "My God and my All!"...

October 6th.—*Saint Bruno, Confessor.*

So, I have gone far off, flying away; and I abode in the wilderness. (Ps. liv. 8.)

Saint Bruno united great piety to vast knowledge...Desiring to live wholly for God:

1. He retires into the desert of Chartreuse...
2. He makes prayer his principal occupation...
3. He gives himself up to all sorts of austerities...
4. He gathers together a great number of disciples...
5. He applies himself to form them to the most sublime virtues...

— If, like Saint Bruno, we wish to secure our salvation, like him,

1. Let us have no intercourse with the world except what is absolutely necessary.
2. Let us consider ourselves happy to have it in our power to consecrate to God every moment of our life...
3. Let us practise, at least, the mortifications prescribed by our holy Rules...
4. Let us apply ourselves seriously to prayer and meditation.
5. Let us keep ourselves, as much as possible, in union with God.

October 9th.—*Saint Denis, Bishop of Paris, Martyr.*

Their sound hath gone forth into all the earth. (Ps. xviii. 5.)

Saint Denis is well entitled to be called the Apostle of France, since it was he, in fact, who, with his companions, brought thither the light of faith...

This saint rendered himself remarkable:

1. By his zeal for the preaching of the Gospel...
2. By his ardent charity...
3. By his exemplary piety...
4. By his intrepidity in announcing the truths of salvation, notwithstanding all the obstacles which he encountered...
5. By his glorious martyrdom...

— Let us imitate Saint Denis:

1. By our attachment to the principles of faith...
2. By our devotion to God and to the Church...
3. By our zeal for the salvation of our pupils...
4. By a holy and constantly edifying life, conformable in every point to the principles of our faith...
5. By our constancy in the practise of virtue...

October 10th.—*Saint Francis Borgia, Confessor.*

Blessed is the rich man that is found without blemish, who hath not put his trust in money nor in treasures. (Eccl. xxxi. 8.)

Francis Borgia had led in the world, and even at court, a very holy life...

But, aspiring to greater perfection,

1. He gives up his great riches and the offices with which he was invested...
2. He embraces the most absolute poverty, and the most entire obedience...
3. He performs acts of the most profound humility...
4. He is full of zeal for the salvation of souls...
5. He is so mortified that he rejoices in suffering, and persecution inspires him only with gratitude...

— Called, like St. Francis Borgia, to the religious life, let us be, like him, as far as possible,

1. Detached from the world...
2. Attentive to prayer...
3. Faithful in obedience.
4. Humble of heart, aspiring only to be the last of all.
5. Dead to ourselves, avoiding all that would be gratifying to the senses, renouncing our own spirit in order to guide ourselves solely by the Spirit of God...

October 15th.—*Saint Teresa, Virgin.*

Hearken, O daughter! . . . Forget thy people and thy father's house. (Ps. xliv. 11.)

Saint Teresa was very pious from her most tender years; but having kept company with certain persons who were a little worldly, she relaxed considerably...

Nevertheless, seeing the abyss into which she was precipitating herself, she re-entered into herself, and gave herself up to God...

— We remark particularly in her:

1. The most ardent love towards Jesus Christ...
2. An invincible courage in trials...
3. An entire docility to the inspirations of grace...
4. A great zeal for religious perfection:
5. A tender and constant devotion towards Saint Joseph.

— Let us understand, by these considerations:

1. Of what importance it is to inculcate good principles in the hearts of children...
2. What dangers they incur who form connections with persons whose tendency is towards laxity or indifference...
3. How necessary it is to correspond with grace...
4. What zeal we ought to have for our perfection...
5. How salutary is a true devotion to Saint Joseph...

October 17th.—*Blessed Margaret Mary Alacoque.*

The Lord possessed me in the beginning of his ways. (Prov. viii. 22.)

This holy religious is an admirable model of virtue:

1. How she loved Jesus Christ!...
2. How great was her zeal for the establishment and the propagation of the devotion to the Sacred Heart!...
3. Even in her infancy she was admirable for piety, for a penitential life, for sweetness and modesty.
4. After entering into religion, she excelled in humility, in obedience, in fervor...
5. She died at the age of forty-three years, consumed less by disease than by the flames of divine love...

— Mindful of her virtues:

1. Let us bless our Lord for the graces he bestowed upon her...
2. Let us honor her in union with the Church, who has placed her image on her altars...
3. Let us invoke her with confidence...
4. Let us endeavor to walk in her footsteps...
5. Let us renew ourselves in love towards Jesus Christ, and in zeal for the worship of the Sacred Heart...

October 18th.—*Saint Luke, Evangelist.*

This Gospel of the kingdom shall be preached in the whole world. (St. Matt. xxiv. 14.)

Saint Luke, the faithful companion of the Apostles, and particularly of St. Paul, is worthy the admiration of Christians:

1. His faith was lively, firm, enlightened...
2. He shared in the labors of the Apostle of Nations
3. He rendered eminent services to the Church.
4. He it was who in his gospel spoke in a special manner of the mysteries of the Incarnation, the Visitation, the Presentation of our Lord...
5. He it was who, in the Acts of the Apostles, informed us of the principal facts concerning the origin of the Church...

— To enter into the spirit of this feast,

1. Let us read the Holy Gospel with faith and respect...
2. Let us study it with care and affection...
3. Let us instruct our pupils in the truths it contains...
4. Let us take it for the rule of our whole conduct...
5. Let us ask, through the intercession of Saint Luke, the grace of a true devotion to the Blessed Virgin...

October 19th.—*Saint Peter of Alcantara, Confessor.*

I esteem all things to be but loss, and count them but as dung, that I may gain Christ. (Phill. iii. 8.)

Saint Peter of Alcantara, wishing to belong solely to God, took a resolution to embrace the religious life.

He made himself remarkable, above all,

1. By his love for poverty, which he called the pearl of the Gospel...
2. By his application to prayer...
3. By his exact obedience...
4. By his zeal for the salvation of souls...
5. And especially by a particular love for mortification and austerities...

— In imitation of this great saint:

1. Let us love and esteem our vocation...
2. Let us be very assiduous to prayer and meditation...
3. Let us apply ourselves to the practice of the virtues which our Rules demand of us, and particularly to obedience.
4. Let us be very zealous for the salvation of our pupils...
5. If we cannot give ourselves up to extraordinary austerities, let us at least practise the mortifications prescribed by our Rules...

October 21st.—*Saint Hilarion, Abbot.*

The just shall flourish like the palm-tree, like the cedar of Libanus. (Ps. xci. 13.)

Saint Hilarion was one of the most fervent disciples of Saint Anthony.

We remark in him:

1. A great assiduity to prayer...

2. An ardent zeal for the maintenance of discipline in the religious life...

3. A close union with his brethren...

4. A particular attraction to mortification...

5. An entire renunciation of self, based on these words of Jesus Christ, which had determined his vocation—"He who does not renounce all, cannot be my disciple."

— Like Saint Hilarion,

1. Let us study the motives of our vocation...

2. Let us correspond faithfully to grace...

3. Let us observe our Rules with the most exact fidelity...

4. Let us teach our pupils that all that passes with time is nothing...that what lasts for eternity is all...

5. Let us be constant in the service of God, and, at the moment of death, we shall be able to say, with Saint Hilarion—"Go forth, my soul; thou hast served Jesus Christ so many years."

October 24th.—*Saint Raphael, Archangel.*

I am the angel Raphael, one of the seven who stand before the Lord. (Tobias, xii. 15.)

Let us remember what is said, in the book of Tobias, of the Archangel Raphael:

1. His name signifies divine remedy...

2. He is sent to succor the just in affliction...

3. He guides, he protects the young Tobias...

4. He cures the blindness of the elder Tobias...

5. He leaves overwhelmed with joy the family to whom he has been of such great assistance...

— Let us learn from this:

1. To live, like Tobias, in justice and the exercise of charity...

2. To have recourse to God in our tribulations...

3. To pray with faith to the holy angels our protectors...

4. To follow with docility their inspirations...

5. To bless them for the assistance which they give us, and to make it the subject of our thanksgiving toward God...

October 28th.—*Saint Simon and Saint Jude, Apostles.*

I have chosen you out of the world. (St. John, xv. 19.)

The world has spoken little of these holy apostles; but Jesus Christ has crowned them in heaven, and one day they shall judge with Him all nations...

Let us examine their conduct:

1. They left all to follow Jesus Christ...
2. They were faithful to Him to their last moment...
3. They preached the gospel with very great zeal...
4. They gained many souls to Jesus Christ...
5. They shed their blood for the faith...

— Let us endeavor to imitate them:

1. Let us take Jesus Christ for our good and tender Master, and esteem ourselves happy in having been called to His service...
2. Let us labor in His holy presence...
3. Let us attach ourselves to Him in life and in death...
4. Let us devote ourselves for His glory...
5. Let us never think we have done enough for Him who has done so much for us...

November 1st.—*Feast of All Saints.*—1st Subject.

They are before the throne of God, and they serve Him day and night in His temple. (Apoc. vii. 15.)

The Church, in instituting this feast, evinces a truly maternal solicitude, as well for the elect in heaven as for the faithful on earth...

For the elect, she wishes:

1. That we honor them all, even those not known to us.
2. That we admire the happiness which they enjoy...
3. That we place ourselves under their protection...
4. That we praise with them the goodness of God...
5. That we bless particularly that which He has manifested in their regard...

— For the faithful on earth she wishes:

1. To excite their ardor for good, in view of what is promised to them...
2. To teach them what the recompense of virtue is...
3. To give them models to follow...
4. To reanimate their confidence, for each of the saints seems to say to them: "I have, with grace, vanquished the enemies of salvation; with the same grace you can do so...
5. To secure for them the salutary protection of those friends of God whom she makes them honor...

NOVEMBER 1st.—*Feast of All Saints.*—2d SUBJECT.

I saw a great multitude, which no man could number . . . they were standing before the throne, and in sight of the Lamb. (Apoc. vii. 9.)

The Church, in the feast of this day,

1. Blesses and glorifies God in those whom He has rendered participants in his glory . . .

2. Felicitates the elect and rejoices in their happiness.

3. Invokes them, and implores their intercession . . .

4. Reminds us upon what conditions they gained heaven.

5. Excites us to imitate the saints, that, following in the same way, we may reach the same end . . .

— Let us enter into the spirit of this feast:

1. Let us praise God because of His saints . . .

2. Let us glorify the happy inhabitants of the celestial country . . .

3. Let us pray them to grant us their intercession . . .

4. Let us consider what their works have been . . .

5. Let us be their imitators, and so render ourselves worthy to participate one day in their glory . . .

(In some churches, the Sunday within the Octave of All Saints.)

The Feast of holy Relics.

The bones of the twelve prophets spring up out of their place. (Eccl. xlix. 12.)

What motives have we not to venerate holy relics!

1. God has wrought many miracles by them . . .

2. He grants, by their means, signal graces . . .

3. The Church has always honored them and caused them to be honored . . .

4. The veneration of holy relics assures us of the protection of the saints . . .

5. It produces, moreover, the happiest fruits, above all, the desire to imitate the saints, and thus to arrive at a partition in their glory. Hence, embracing the practise of this salutary worship,

1. Let us venerate holy relics . . .

2. Let us adore Jesus Christ, venerating the particles of His cross.

3. Let us invoke the saints, kissing their precious remains.

4. Let us think that our body must absolutely be one day in heaven with those of the saints, or in hell with those of the reprobate . . .

5. Beseech our Lord, when receiving Him in the holy Communion, to sanctify us by His sacred body, and to save us forever from the corruption of sin . . .

November 2d.—*The Commemoration of the Dead.*—1st Subject.

It is a holy and wholesome thought to pray for the dead. (2 Mach. xii. 46.)

The Church of Jesus Christ may be considered under three different states—the saints in Paradise, the faithful on earth, and the souls in purgatory; let us make the latter the subject of our meditation:

1. There is a purgatory, and in it devouring fire...
2. In that fire there are souls...
3. These souls are there for mortal sins pardoned, but for which they have not done sufficient penance, or for venial faults not expiated...
4. Amongst them we may have parents, relations, friends.
5. Let us hear them saying to us: "Have pity upon us, and assist us."

— Let us hasten to comfort them...Now, we can do it:

1. By prayers...
2. By alms,...by works of zeal...
3. By fasts and mortifications...
4. By fervent communions,...and indulgences gained on their behalf...
5. Above all, by the holy sacrifice of the Mass...

November 2d—*The Commemoration of the Dead.*—2d Subject.

Lay out thy bread and thy wine upon the burial of a just man. (Tobias, iv. 18.)

What faithful heart could refuse to embrace the practice of devotion to the souls in purgatory!

1. These souls suffer inconceivable pains...
2. There are those souls who are dear to us...
3. We can succor them...
4. They beseech us to do so...
5. By assisting them we enter into the views of God,... we rejoice the heart of Jesus,...we acquire numerous merits,...we assure ourselves of the protection of those souls whose deliverance we shall have hastened...

— Therefore, as the Church excites us to do,

1. Let us remember the souls of the faithful departed...
2. Let us contemplate them in the fire of purgatory.
3. Let us hear them imploring our suffrages...
4. Let us pray for them; let us mortify ourselves in order to hasten their deliverance;...let us assist at Mass, and offer up communions on their behalf...
5. Let us form our pupils in devotion to these holy souls...

NOVEMBER 4th.—*Saint Charles Borromeo, Archbishop of Milan.*

I am the good Shepherd. (St. John, x. 11.)

This saint was constantly a model of the most sublime virtues. He made himself especially remarkable:

1. By his spirit of mortification...

2. By his detachment from the goods of the earth...

3. By his charity for his people...

4. By his zeal for the maintenance of order and regularity in religious communities...

5. By the care he took to prepare worthy ministers for the Church...

— Animated with the same spirit as this great saint:

1. Let us esteem our vocation...

2. Let us render it efficacious by the practice of the virtues which it demands...

3. Let us mortify our senses,...let us die to ourselves, and to all the things of this world...

4. Let us be zealous for the good education of our pupils...

5. Let our conduct be such that it may never cease to rejoice the Church and edify our neighbor...

Sunday after the Octave of All Saints

Anniversary of the Dedication of the Churches.

The Lord is truly in this place. (Gen. xxviii. 16.)

Every church is dedicated to God; because,

1. It must be a place of prayer...

2. It is the temple, and, as it were, the palace of the King of kings; it is the dwelling-place of Jesus Christ...

3. It is there that the august sacrifice is daily offered...

4. It is there that the Word of God is announced...

5. It is there that we participate in the sacraments,... that we receive an infinite number of graces.

— Therefore let us propose to ourselves:

1. To never enter the church but with profound respect...

2. To think that Jesus Christ is there present, and disposed to grant us His graces.

3. To unite ourselves to the celestial spirits, who there adore Him day and night...

4. To thank Him for the graces He there bestows upon us; to recall, amongst others, that of our baptism, of our confessions, of our first communion...

5. To respect the churches; to respect also ourselves, remembering that our body and our soul are consecrated to Jesus Christ, to be His temple.

NOVEMBER 11th.—*Saint Martin, Bishop of Tours.*

I was naked, and you clothed me. (St. Matt. xxv. 36.)

This saint was one of the most illustrious of France, and even of the Church. Amongst the principal virtues that we remark in him, let us remember:

1. His compassion for the poor...

2. His inviolable attachment to God, to the Church, and to sound doctrine...

3. His zeal for the conversion of infidels...

4. His love of prayer...

5. His spirit of mortification...

— After the example of Saint Martin,

1. Let us love to serve the poor...

2. Let us be sincerely attached to the Church...

3. Let us animate ourselves with a true zeal for the glory of God and the salvation of our pupils...

4. Let us sow good doctrine, but let us not fail to pray the Lord to make it fructify...

5. Let us offer to God, from time to time, some act of mortification, so that He may vouchsafe to bless our labors...

NOVEMBER 13th.—*Saint Stanislaus Kotska, Confessor.*

The Lord is my portion forever. (Ps. lxxii. 26.)

Who had a better right than Stanislaus to say those words?

1. Predisposed by the greatest graces, he leads, from childhood up, an angelic life...

2. The world sets its snares for him, but he avoids them.

3. Being sick, he is favored by celestial visions, communicates from the hand of an angel, and receives from the arms of Mary the Infant Jesus...

4. He quits the world, and enters the company of Jesus.

5. He is the edification of all, and never ceases to grow in divine love till the day when, yet very young, the Lord makes Himself his portion in celestial glory.

— Like Saint Stanislaus,

1. Let us seek only the Lord...

2. Let us desire only to please Him on this earth, and to possess Him in heaven...

3. Let us fly all that might detach us from Him.

4. Let us keep faithfully the Rules of the Institute which has admitted us into its bosom...

5. Let us live an angelic life, all piety and love...

Let us merit thus to participate in the glory which Saint Stanislaus enjoys...

November 21st.—*Presentation of the Blessed Virgin.*

Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house. (Ps. xliv. 11.)

In her most tender years, Mary leaves her parents, repairs to the temple, and offers to God the sacrifice of herself...

Let us consider the qualities of this sacrifice:

1. It was entire and without reserve...

2. It was sincere and cordial: with what fervor she accomplished it!

3. It was constant and unchangeable: all her life she persevered in the same disposition of living for God alone...

4. It was, for all, a subject of the greatest edification.

5. It was charming in the eyes of God and his angels.

Never had victim so worthy, so excellent, appeared in the temple.

— To enter into the spirit of the mystery of this day,

1. Let us esteem ourselves happy in having quitted the world.

2. Let us bless God for the grace of our vocation.

3. Let us live holily in our community.

4. Let us ask, through the intercession of the Blessed Virgin, the grace of perseverance...

5. Let us consecrate to God, in union with Mary, all that we are, and let this sacrifice be forever...

November 30th.—*Saint Andrew, Apostle.*

Come after me, and I will make you become fishers of men. (St. Matt. iv. 19.)

Saint Andrew was one of those who make it their happiness to do all that God demands of them. He was first a disciple of Saint John the Baptist, and afterwards of Jesus Christ. Having received the Holy Ghost:

1. He preaches the gospel with zeal...

2. He converts a great number of idolaters.

3. He is arrested and put into prison...

4. He is beaten with rods, and condemned to be crucified.

5. He venerates the cross on which he is going to die, and which reminds him of that of Jesus Christ...

— After the example of Saint Andrew, we ought:

1. To attach ourselves strongly to Jesus Christ...

2. To apply ourselves to make Him known and loved...

3. To seek only His glory and the salvation of souls...

4. To make for this object all possible sacrifices, and to expect our reward only from God...

5. To esteem the cross; that is to say, to be patient in our trials, and to make them only a subject of praise to God...

DECEMBER 3d.—*Saint Francis Xavier, Confessor.*

Their sound hath gone forth into all the earth, and their words unto the ends of the world. (Ps. xviii. 5.)

Saint Francis Xavier is one of those men whose appearance on earth is a real event.

The desire of human glory which might have taken possession of his heart, is soon succeeded by the holy ambition of glorifying God and saving souls.

1. In France, in Italy, in Spain, everywhere, the edification of the faithful by his piety and his spirit of penance...
2. He gives the example of all virtues...
3. He sets out for the Indies and Japan.
4. He there effects innumerable conversions.
5. He dies the victim of his zeal, regretting that he could not do more to extend Christ's kingdom...

— After the example of this great saint:

1. Let us feel honored in being called to glorify God.
2. Let us embrace our vocation in all its extent...
3. Let us lead an humble and mortified life...
4. Let us love to serve our neighbor, and especially poor children. Let us learn to sacrifice ourselves for God and for the salvation of souls...
5. Let us think often on these words, the motive of Saint Francis Xavier's conversion: "What doth it profit a man to gain the whole world, if he lose his own soul?"

DECEMBER 6th.—*Saint Nicholas, Bishop of Myra.*

Suffer little children to come unto me. (St. Luke, xviii. 16.)

This saint has always been regarded as the patron and protector of children, because of his zeal for the preservation of their innocence. Besides:

1. He was a man of prayer and meditation...
2. He practised severe mortifications...
3. He had the greatest charity for his neighbor...
4. He had a particular affection for the poor...
5. He had much to suffer for the faith...

— In imitation of Saint Nicholas:

1. Let us cultivate in ourselves the spirit of prayer...
2. Let us think that without mortification we shall never become men of meditation...
3. Let us love to serve our brethren...
4. Let us do all we possibly can in order to educate youth in a Christian manner...
5. Let us take good care of the education of the children of the poor...

December 7th.—*Saint Ambrose, Bishop and Doctor.*

The mouth of the just shall meditate wisdom; and his tongue shall speak judgment. (Ps. xxxvi. 30.)

Whilst he was yet but a catechumen, Saint Ambrose was chosen to be bishop of Milan, so edifying was his conduct. ...Clothed with this dignity,

1. He renounced all his goods to embrace the poverty of Jesus Christ...

2. He applied himself much to prayer...

3. His zeal knew no bounds...

4. He had the happiness of bringing back a multitude of souls to God, and among others the great Saint Augustine...

5. He was firm in maintaining ecclesiastical discipline...

— Let us apply ourselves to walk in his footsteps:

1. Let us detach ourselves heartily from the things of this world...

2. Let us be all for God and nothing for ourselves...

3. Let us love to serve our neighbor...

4. Let us devote ourselves for the salvation of our pupils...

5. Let us be firm in the principles of faith...

December 8th.—*The Immaculate Conception of Mary.*

Thou art all fair, O Mary, and there is not a spot in thee. (Cant. iv. 7.)

The feast of this day is very dear to our Institute.

Let us celebrate it with all the devotion of which we are capable, meditating on the wonders it brings to our remembrance:

1. Mary was all-pure, all-immaculate from the first moment of her existence...

2. She was already endowed with all the gifts of the Holy Ghost...

3. She consecrates herself entirely to God.

4. She renders to Him, by this action, more glory than all the angels together...

5. She lays the foundations of unequalled perfection, and thereby renders herself worthy of her sublime destiny...

— On this day, so precious for us,

1. Let us honor Mary, all-pure, all-beautiful...

2. Let us congratulate her on this first grace...

3. Let us thank the adorable Trinity for it...

4. Let us place ourselves to-day, and forever, under the protection of Mary Immaculate;—let us particularly recommend our Institute to her...

5. Let us thank God for the grace of our baptism, and conceive a very great horror of sin...

DECEMBER 15th.—*The Octave of the Immaculate Conception.*

The Lord possessed me in the beginning of his ways. (Prov. viii. 22.)

To-day is the feast of our novitiates: let us profit by it to renew the dispositions which we had during our probation.

A very proper means, for this end, is to meditate on the interior dispositions of the most Blessed Virgin:

1. Immaculate in her conception, she had always a horror of sin.

2. Endowed with every grace, she corresponded to each.

3. Called to great things, she directed all her efforts towards rendering herself worthy of them.

4. Although exempt from the triple concupiscence, she constantly watched over her mind, her heart, and her senses.

5. Her soul was always united to God...

As servants of Mary, let us honor her and imitate her:

1. Let us place ourselves under her protection...

2. Let us recommend to her our novices.

3. Let us have a horror of all that may displease God.

4. Let us correspond faithfully with grace...

5. Let us watch over our senses, and keep the presence of God in mind...

DECEMBER 21st.—*Saint Thomas, Apostle.*

Let us also go, that we may die with him. (St. John, xi. 16.)

The apostle Saint Thomas distinguished himself always by his attachment to Jesus Christ:

1. Let us "follow Him into Judea," said he one day to the other apostles, "and die with Him"...

2. He had a moment of hesitation and of incredulity, on the subject of the resurrection...

3. But he worthily repaired that fault by the liveliness of his faith.

4. After the descent of the Holy Ghost, he journeyed throughout the Indies, and there preached the Gospel with the greatest zeal...

5. Finally, he terminated his life by a glorious martyrdom.

— Like Saint Thomas,

1. Let us attach ourselves to Jesus Christ...

2. Let us be disposed to die with Him and for Him...

3. Let us acknowledge Him to be our Lord and our God...

4. Let us endeavor to make Him known and loved...

5. Let us be constantly a subject of edification for our neighbor...

DECEMBER 24th.—*Eve of the Nativity of our Lord.*

Joseph went up out of Nazareth, into Judea, to the city of David, which is called Bethlehem....with Mary. (St. Luke, ii. 4, 5.)

The days are accomplished in which the Saviour promised to the earth was to be born.

1. Joseph and Mary receive the order to go to Bethlehem...

2. They submit thereto as if it came from God himself.

3. They accomplished that long and difficult journey...

4. Arrived at Bethlehem, they find no place in the inns: they are repulsed on account of their poverty...

5. They retire into a miserable stable...

— Let us reflect on their interior dispositions...Let us ask ourselves if ours are conformable thereto...

1. Do we always act through a spirit of faith?...

2. Do we behold God in the person of our Superiors?...

3. Do we accept with courage, and for His love, the trials of our position, of our employments?...

4. Do we know how to endure poverty and privations?...

5. Are we not fastidious in the things of life?

DECEMBER 25th.—*The Nativity of our Lord Jesus Christ.*

A Child is born to us! His name shall be called Wonderful,...God the Mighty. (Isaias, ix. 6.)

What wonders come to pass on this day!

1. Jesus Christ, the incarnate Word, is born, and appears amongst men...

2. A stable is his palace, a manger his cradle: what poverty! what humiliation!...

3. Mary and Joseph form His court and pay Him their homage...

4. The angels sing His praises...

5. Shepherds come to adore Him...

— Contemplating this mystery:

1. Let us unite ourselves to the Blessed Virgin, to Saint Joseph, the holy angels, and the shepherds, in order to pay our homage to the new-born Saviour, Jesus Christ...

2. Let us admire and adore the goodness of this Divine Saviour towards us...

3. Let us offer ourselves to Him with all that we are...

4. Let us pray Him to vouchsafe to be born in our hearts, and to take entire possession of them...

5. Let us remain in spirit at the foot of the manger, with Mary and Joseph...

December 26th.—*Saint Stephen, First Martyr.*

They chose Stephen, a man full of faith and the Holy Ghost. (Acts, vi. 5.)

Saint Stephen made himself admirable:

1. By his lively, firm, courageous faith...
2. By his love for Jesus Christ...
3. By the ardor of his truly enlightened zeal.
4. By his great desire to make religion known and loved...
5. By his glorious martyrdom, he being the first of our Saviour's disciples who gave his blood and his life for Him!

— Like Saint Stephen:

1. Let us have a lively faith.
2. Let us attach ourselves strongly to Jesus Christ, our God, our Saviour, and our model...
3. Let us be zealous for His glory, and endeavor to make Him known and loved...
4. Let us nourish that zeal by study and meditation on the truths of faith...
5. Let us, in our trials, contemplate Jesus Christ in heaven, encouraging ourselves to suffer for Him.

December 27th.—*Saint John, Apostle and Evangelist.*

This was the disciple whom Jesus loved. (St. John, xiii. 23.)

What a worthy subject for our meditation is the life of Saint John:

1. The Virgin disciple, he is especially beloved by Jesus Christ, and obtains the signal favor of reposing his head on His bosom...
2. He is chosen for one of the three witnesses of the transfiguration of Jesus, and His agony in the garden of Olives...
3. He was the only one, among the Apostles, who accompanied Him to Calvary...
4. It is to him that Jesus confides His most holy Mother...
5. What titles has he not to our admiration as an evangelist...as a confessor of the faith,...as an Apostle of charity,...as a prophet!

— Let us be imbued with this sentiment, and imitate him:

1. Let us attach ourselves forever to Jesus Christ...
2. Let us conduct ourselves as His beloved disciples...
3. Let us meditate on His life, His sufferings, and His death...
4. Let us love Him, and love our brethren for His sake.
5. Let us be devoted to Mary, remembering that Saint John represented us all when Jesus Christ, from the height of His cross, gave her to him for a mother.

DECEMBER 28th.—*The Holy Innocents, Martyrs.*

A voice in Rama was heard: ...Rachel weeping for her children. (St. Matt. ii. 18.)

The feast of this day presents for our meditation two opposite objects—the malice of men given up to their passions, and the goodness of God.

1. Herod, jealous and suspicious, wishes to put to death the new-born King of the Jews...

2. He causes a multitude of children to be massacred...

3. But confounding his false wisdom, God saves Him alone whom this tyrant would destroy.

4. He gives to these murdered children the ever honorable title of martyrs...

5. He crowns them with incomparable glory.

— In order to enter into the spirit of this feast, we ought,

1. To adore the designs of God in all that happens to us...

2. Not to fear the hatred and malice of the enemies of the faith.

3. To be well persuaded that all things may turn to our spiritual advantage...

4. To be infinitely grateful for the grace of our vocation, and to cultivate it carefully...

5. To ask of God that of perseverance...

DECEMBER 29th.—*Our Duties towards God.*

Render to God the things that are God's. (St. Matt. xxii. 21.)

It is good, it is even necessary to see, before the end of the year, what are our principal obligations towards God, and how we have acquitted ourselves of them.

We ought:

1. To love God with our whole heart.

2. To adore Him in spirit and in truth.

3. To apply ourselves to what He desires of us, entering into His views.

4. To avoid whatever may displease Him.

5. To devote ourselves to His glory and His service.

— Let us see if we have fulfilled these duties:

1. Can we say that we love God? Do our thoughts, our affections, our works, bear testimony thereof?

2. How have we served Him?

3. Have we studied His designs in our regard?

4. Do we act only for Him, and in view of His glory?

5. What use have we made of the graces which He has granted to us during the course of this year?

DECEMBER 30th.—*Our Duties towards our Neighbor.*

Owe no man anything, but love one another. (Rom. xiii. 8.)

We ought, whether as religious or as teachers,

1. To behold God in our Superiors.
2. To obey them with faith, affection, and exactitude...
3. To be perfectly united with our brethren.
4. To constantly edify our pupils, to be zealous for their formation in piety, to instruct them well in what we ought to teach them...
5. To honor all persons, especially those who, by their character or their functions, have a particular right to our respect...

— Let us examine, then, if during this year we have,

1. Considered our Superiors with the eyes of faith.
2. Accomplished their will religiously...
3. Preserved and maintained fraternal union and charity...
4. Labored with zeal in the work of the Christian education of our pupils...
5. Edified all with whom we had intercourse...

DECEMBER 31st.—*Our Duties towards Ourselves.*

What sayest thou of thyself? (St. John, i. 22.)

As Christians and as religious, we ought:

1. To work out seriously our sanctification...
2. To love our vocation, to be faithful and punctual in all our exercises.
3. To approach the sacraments worthily...
4. To correct ourselves of our defects...
5. To acquire the virtues proper to our state, to keep our Rules, and to observe our vows faithfully.

— Is it thus that we have acted?

1. How far have we reached in the important affair of our salvation?
2. What affection have we for our vocation?
3. What can we say of ourselves?...Are we what we ought to be?
4. What use do we make of our mind, our heart, our senses?
5. Of what defect have we corrected ourselves this year? What virtue have we acquired?

— Let us ask pardon of God for the faults we have committed during the year now closing, and of the abuse that we may have made of His graces...

SUMMARY OF MEDITATIONS ON THE LAST END.

1.—*The Remembrance of the last End.*

In all thy works remember thy last end, and thou shalt never sin. (Eccl. vii. 40.)

Nothing is better calculated to make us avoid sin and practise virtue, than the remembrance of our last end:

1. The Holy Ghost Himself teaches this...

2. It is, moreover, a fact proven by experience...

3. Ah! how can we allow ourselves to commit sin, and think of death, of judgment, of heaven, of hell, of eternity!

4. That remembrance prevents it in its very origin, because it combats directly pride, covetousness, sensuality...

5. It excites us strongly to virtue...Oh that we were disposed to make sacrifices in time, remembering eternity!

— Let us think, then, often of our last end; above all,

1. In moments of temptation...

2. When we are disposing ourselves for confession...

3. When the occasion for any sacrifice presents itself...

4. When we feel inclined to tepidity...

5. In the morning when we rise,...in the evening when we retire to rest.

2.—*Sin is the Cause of Death.*

If you eat of this fruit, you shall die. (Gen. ii. 47.)

Let us consider death in its true cause.

1. Man was not created to die.

2. By the fruit of life, he might have lived forever.

3. But he loses innocence, and with it its prerogatives...

4. God, being angry with him, said: "Dust thou art, and unto dust thou shalt return."

5. Ever since that day death reigns supreme here below...

— Meditating on these truths:

1. Let us adore the justice of God...

2. Let us bewail the misfortune of men, but especially sin, which is the cause thereof...

3. Let us have a horror of sin, and fly even the very shadow of it...

4. Let us accept death in expiation of our sins...

5. Let us reanimate our hope in the resurrection, for that Christ, having destroyed sin, destroyed the power of death...

3.—*Shortness of Life.*

What is your life? a vapor, which appeareth for a little while, and afterwards shall vanish away. (St. James, iv. 15.)

Life is short: death advances towards us, and we are hastening to meet it...

1. Generations hasten on to make room for others...

2. We are only some moments on this earth, so justly called a place of passage...

3. What do the years we have already lived now seem to us? Just as quickly shall those which remain to us glide away, even supposing we have yet some years to live...

4. What think the saints in heaven, or the damned in hell, of the length of life?

5. Oh! how justly does the Scripture compare it to a passing wave...to a flower that blooms but to fade!...!

— But since life is so short,

1. Let us employ every moment of it well...

2. Let us consider its term as very near.

3. Let us be constantly ready to appear before God...

4. Let us attach ourselves to nothing on this earth...

5. Let us suffer with patience all earthly ills, thinking of their short duration, and the glory which they merit for us...

4.—*Certainty of Death.*

Take order with thy house, for thou shalt die. (Isaias, xxxviii. 1.)

— Nothing is more certain than death.

1. "It is appointed for all men once to die," says the Holy Ghost...

2. Men have denied all other truths; this one, never...

3. The history of the world proclaims it on every page...

4. The facts of which we are witnesses recall it every moment to our minds...

5. Ah, my God, do we not feel ourselves dying?...

— Yes, we must die...It is necessary, then,

1. To resign ourselves to death, at the moment and in the circumstances that God may decree...

2. Not to attach ourselves to this perishable life...

3. To prepare ourselves for the hour when it shall end...

4. To trouble ourselves less about what may prolong it than about that which may secure us a good death...

5. To understand well that all here below is vanity,... that it is folly to attach ourselves to that which passes away...that those only are wise who ever keep their last end in view...

5.—*The Uncertainty of Death.*

You know not the day nor the hour. (St. Matt. xxv. 13.)

Nothing is more certain than death; but nothing is more uncertain than the moment and the manner of death.

1. When shall I die?...I know not...
2. Where shall I die? I know not...
3. Shall I die suddenly or of a lingering illness?...I know not...
4. Shall I be able to know myself before death, or shall I find myself suddenly transported before the tribunal of the Sovereign Judge? I know not...
5. Shall I be in a state of grace, or in a state of mortal sin? Alas! I still know not...

It is necessary, then,

1. To count neither on a year, nor a day...
2. To keep myself ready to die at any hour...
3. To be constantly what I desire to be at death...
4. Never to offend God; and, if I have had that misfortune, not to remain in the state of sin...
5. To make each Confession, each Communion, as if it were to be the last...

6.—*The Surprises of Death.*

Behold, I come as a thief. (Apoc. xvi. 15.)

A thief gives no warning; he comes unawares, he surprises: so it is with death.

1. The wise Virgins and the foolish Virgins were sleeping, when on a sudden they heard it said: "Behold, the Spouse cometh;...Arise, and go to meet him!"
2. A rich man had laid up an abundant harvest, and thought only of enjoying it: "Thou fool," he was told, "this night thy soul shall be required of thee!"
3. Men, in the days of Noah, thought only of pleasures, when on a sudden they were overwhelmed by the deluge...
4. How many times have we not heard of sudden deaths, of unprovided deaths!...
5. How many sick persons, almost in their agony, deceive themselves upon their state! will it not be so with us?

— It is necessary, then,

1. To live in such wise as not to be surprised by death...
2. To be always ready to render our account...
3. To never rest in the state of sin...
4. To make often the exercise of the preparation to die...
5. To do all that depends on us, in order that our sick may receive in time the last helps of religion...

7.—*As Life is, so Death shall be.*

What things a man shall sow, those also shall he reap. (Gal. vi. 8.)

Death is the echo of life.

1. The Holy Spirit teaches us so, by St. Paul...

2. It is the general law...No one ought to count on an exception being made in his favor...

3. The fruit is in accordance with the nature of the tree: now, life is the tree, and death is its fruit...

4. Life is the time to sow, death the moment of reaping; but, we reap according to what we have sowed...

5. Our death shall be good, if our life has been good. It shall be bad, if our life has been bad...

— Penetrated with this truth,

1. Let us assure ourselves of a holy death by a holy life.

2. Let us enter upon the good way, and never depart from it...

3. Let us reform, henceforth, all that is defective in us...

4. Let us lead the life prescribed by our Rules, and then we shall have nothing to dread from death...

5. Let us never cease to ask of God the grace to accomplish His will during life, in order to obtain mercy at death.

8.—*Motives to prepare ourselves for Death.*

If the tree fall to the south or to the north, in whatsoever place it shall fall, there it shall remain. (Eccl. xi. 3.)

Nothing more important than to prepare for death:

1. Has not Jesus Christ said, "Be ye ready?"...

2. All the saints prepared themselves during their life, for the moment it was to end...

3. We die but once; it is a solitary occasion: to fail in it would be absolutely an irreparable evil...

4. The consequences of death are everlasting...

5. A good death opens and secures heaven; a bad death casts into hell...

Ah! let us, then, take all possible precautions to die a good death...

— For that end:

1. Let us fly from sin; let us never commit it...

2. Let us think often on death...

3. Let us have a great devotion towards the Blessed Virgin and Saint Joseph, the patrons of a good death...

4. Let us make, at least once a month, a special exercise of preparation for death...

5. Let us never forget that the best preparation for death consists in leading a holy life.

9.—*The Peace of the Just when dying.*

The souls of the just,... but they are in peace. (Wisdom, iii. 1-3.)

The just, when dying, enjoy peace...

1. They remember well their faults; but they know that they have confessed them, and count with reason on the divine mercy...

2. Grace abounds in their heart, and fills it with unction so sweet, so consoling...

3. Religion lavishes upon them all its aids, which have all their efficacy for them...

4. Eternity presents itself to their view, but they see there only what they love...what they desire...

5. They are as laborers, called to receive pay for their day's work...as children going to their father...

— Do we wish that it may be so with us?

1. Let us serve God as faithful children...

2. Let us keep our conscience free from every fault...

3. Let us fulfil well all our duties, as religious...

4. Let us do penance for our sins...

5. Let us excite in our hearts the most entire confidence in God, based upon the merits of Jesus Christ, the intercession of the Blessed Virgin, and Saint Joseph...

10.—*Trouble of the tepid Soul at the moment of Death.*

What shall I do when God shall rise to judge? and when he shall examine, what shall I answer him? (Job, xxxi. 14.)

At the moment of death, the tepid soul must necessarily be troubled at the remembrance,

1. Of the numerous faults it has committed...

2. Of the good works it has neglected...

3. Of the little fruit it has drawn from the sacraments...

4. Of the abuse it has made of grace...

5. Of the doubt it may have regarding its state...

— Do we wish to be in peace in our last moments? Let us live fervently:

1. Let us have a watch over ourselves, and avoid even faults of frailty...

2. Let us be faithful to fulfil our duties exactly, and above all, to acquit ourselves well of our exercises of piety...

3. Let us prepare ourselves worthily for the reception of the sacraments...

4. Let us always correspond with God's graces...

5. Let us leave nothing doubtful in our conscience...Let us not wait till God interrogates us: let us interrogate ourselves...

11.—*The Fervent and the Tepid, at Death.*

Lord, thou wilt not treat the just as the wicked. (Gen. xviii. 25.)

What a contrast between the fervent religious and the tepid religious, at the approach of death!

1. The fervent religious has prepared himself for that passage; the tepid has given himself little trouble about it.

2. The fervent religious is not alarmed when told that he is in danger, the tepid is quite surprised...

3. The fervent religious, feeling himself seriously ill, asks of his own accord for the sacraments;...the tepid usually waits till he is reminded of them...

4. The fervent religious receives them piously,...the tepid receives them as he has always received them.

5. The fervent religious occupies himself seriously with his soul,...the tepid thinks almost exclusively of his body...

— Which of the two do we wish to resemble? The fervent, doubtless; but then,

1. Let us live in piety...

2. Let us endeavor to increase unceasingly in fervor...

3. Let us excite in our hearts a great desire for heaven...

4. Let us love to frequent the sacraments, and we shall desire them when sick...

5. Let us receive them always with devotion; and we shall receive them the same on the bed of death.

12.—*God threatens the Dying Sinner.*

You shall seek me, and you shall not find me. (St. John, vii. 34.)

We must not despair of any one; and yet it is to be feared that a bad life is followed by a bad death!

1. God threatens to abandon the sinner...

2. He has fulfilled this threat towards many...

3. How few examples there are of sincere conversions made at the moment of death!

4. The Scripture speaks only of that of the good thief...

5. Moreover, that is easy to conceive; how can any one hate on a sudden the sin which he has loved all his life!

Wherefore:

1. Let us be converted from this very moment...

2. Let us be so sincerely...

3. Let us never more commit sin...

4. Let us beseech our Lord to receive us, in His infinite mercy, at the moment of our death.

5. Let us ask it of Him through the intercession of Mary....

13.—*State of the Dying Sinnerh.*

The death of the wicked is very evil. (Ps. xxxiii. 22.)

What a frightful state is that of the dying sinner!

1. If he has lost consciousness, he falls, without perceiving it, into the hell that is about to close upon him...

2. But, suppose that he has his senses, what impression does the remembrance of his past life make upon him?...

3. What sufferings the present occasions!

4. Above all, what passes within him, at sight of that eternity which approaches, of that supreme tribunal before which he is about to appear?

5. Unhappy man! it seems to him that the fiery abyss is already open for him! The devil perhaps keeps that thought before him, in order to lead him to despair...

What torments! What a state!...

— Yes, the death of the wicked is very evil.

1. Let us imbue our minds fully with this truth.

2. Ah! that God may grant us the grace not to experience it in our own person...

3. Let us fly from sin,...let us haste away...

4. Let us fear it, and have a horror of it...

5. Let us give all care to the reception of the Sacrament.

14.—*Who they are that die a bad Death.*

A bad tree cannot yield good fruit. (St. Matt. vii. 18.)

A bad death usually follows a bad life...

Those, then, expose themselves to die a bad death,

1. Who live habitually in mortal sin...

2. Who do not practise their religion...

3. Who abuse the sacraments, or, at least, do not profit by them to amend their lives...

4. Who take no care of their conscience, leaving it as an uncultivated field..

5. Who, having embraced the religious life, observe not their Rules...

— Would we wish, then, to avoid the supreme misfortune of dying in sin...

1. Let us not live in sin...

2. Let us fulfil well our religious duties...

3. Let us receive the sacraments with the requisite dispositions;...that each confession, each communion may cause us to make some spiritual progress.

4. Let us keep our conscienee in a good state.

5. Let us tend effectually to perfection by the faithful observance of our holy Rules...

15.—*It is necessary to prepare ourselves for Death.*

Take order with thy house, for thou shalt die. (Isaias, xxxviii. 1.)

Let us prepare ourselves for death : nothing in this world imports us more, nor even as much...

1. Jesus Christ says to us: "Be ye ready"...
2. The consequences of a good death are infinitely good...
3. The consequences of a bad death are infinitely evil...
4. What do not men of the world do to succeed in their affairs? But is there not question here of the most important of all affairs?
5. God Himself urges us to secure, by a sincere conversion, the grace of a good death...

— Ah! let us, then, comprehend,

1. That it is a folly and a cruelty towards ourselves not to occupy ourselves seriously with the preparation for death.
2. That it is to take no heed of the words of Jesus Christ...
3. That this negligence exposes us to the most frightful misfortune...
4. That we must, as soon as possible, return to God by sincere penance...
5. That it is necessary even from this moment to commence an entire life of good works, of a nature to give us confidence that its end shall be happy...

16.—*Death of the Just.*

The just man, if he be prevented with death, shall be in rest. (Wisdom, iv. 7.)

Happy are they who die in justice!

1. They have terminated the most important, the most serious, the most difficult of all affairs...
2. They find themselves saved from all perils...
3. Their soul is in peace, sustained by confidence...
4. They are, in their last hour, assisted by their guardian angels,...by the Blessed Virgin,...by Saint Joseph, by Jesus Christ Himself, who makes Himself their viaticum...
5. Loaded with merits for heaven, they leave the earth, saying with love, and in union with Jesus Christ, "Father, into thy hands I commend my spirit."

— Do we wish to enjoy the same advantages?

1. Let us ask it of God by fervent prayer...
2. Let us occupy ourselves seriously with our salvation...
3. Let us make all concur towards that sole end...
4. Let us faithfully keep the law of God.
5. Let us make from time to time the exercise of preparation for death...

17.—*A good Death.*

Precious in the sight of the Lord is the death of his saints. (Ps. cxv. 14.)

Nothing can supply for a good death, whereas it, on the contrary, supplies for all... A good death,

1. Is the crowning work of God and man, of grace and of our co-operation...
2. It is the triumph of Jesus Christ...
3. It is the joy of the angels and saints...
4. It is the end of the trials and troubles of this world...
5. It is the beginning of eternal joys...

It is the entrance to the port, after a perilous voyage. It is reaching home after a weary exile...

— Understanding what the grace of a good death is :

1. Let us earnestly ask it of our Lord and Saviour...
2. Let us avoid all that might be an obstacle thereto...
3. Let us preserve our conscience in a good state...
4. Let us correspond faithfully with God's designs on us...
5. Let us be entirely devoted to the Blessed Virgin and Saint Joseph, to the end that they may assist us at our last hour.

18.—*The last Sacraments.*

Is any man sick among you ? let him bring in the priests of the Church. (St. James, v. 14.)

Let us examine what takes place in the administration of the last Sacrament :

1. All is prepared in the sick person's room...
2. The priest, carrying the divine Eucharist, comes to him, accompanied by some pious persons...
3. He blesses him, and addresses to him touching words...
4. He gives him the holy Communion as the viaticum for the journey to eternity...
5. He anoints the organ of each of his senses with the holy chrism...

Oh ! what ought the thoughts of the sick to be ?

— What shall ours be ?

1. What shall we think of the things of this world ?
2. What shall we think of the frivolities which so often stopped us in the practice of virtue ?
3. What shall we think of the gratification we may have given to our senses ?
4. What shall we think of the sacraments that we shall have received during our life ?
5. What shall we think of the state of our conscience ?

Let us think of it, then, from this moment, and hasten to reform our conduct.

19.—*Recommendation of the Soul.*

Depart from this world, Christian Soul. (Prayer of the Church.)

Let us assist, in spirit, at the recitation of the prayers for the recommendation of the soul.

1. The priest, or the pious person who presides, invokes the Most Holy Trinity, and all the saints...

2. He implores Jesus to have pity upon the sick person...

3. He addresses himself to the latter : "Depart from this world, Christian soul"...

4. He supplicates God to regard him with compassion...

5. The faithful present unite with him in imploring the same grace...

Let us consider that one day it shall be so with us.

— Ah ! do we wish to hear with joy these words :

"Depart from this world, Christian soul ?"

1. Let us detach ourselves from all here below...

2. Let us live in fervor and regularity.

3. Let us recommend our last moments to the Blessed Virgin and St. Joseph...

4. Let us labor to correct our faults...

5. Let us place ourselves often, in thought, face to face with death, and ask ourselves if we are ready...

20.—*The holy Desire of Death.*

Why is my exile prolonged ? (Ps. cxix. 5.)

These words of the royal prophet express a feeling common to all the servants of God...They all desired to die, in order to enjoy God.

1. They understood what our miseries are here below...

2. They considered themselves as exiles, as prisoners.

3. Death was, in their eyes, only a liberator whose coming they ardently desired...

4. Faith showed them the future goods...

5. Their hearts were in heaven beforehand ; why should they not be impatient to go and dwell there themselves ?

— Ah ! like the saints,

1. Let us detach ourselves from life...

2. Let us comprehend how it is filled with miseries.

3. Let us not dread its end...

4. Confiding in Jesus Christ, let us accept death with entire resignation, if not with joy...

5. Let us excite in our hearts the most ardent desire of heaven, saying, with the Apostle: "I wish to be freed from the bonds of this body, that I may dwell with Jesus."

21.—*State of the Body after Death.*

Dust thou art, and unto dust thou shalt return. (Gen. iii. 19.)

To what a state is the body of man reduced after death!

1. At the moment of our last sigh, it is already frightful to behold... We cannot without shuddering consider those discolored cheeks, those sunken eyes, those livid lips...

2. Some hours after, it begins to decompose, spreading greater and greater infection...

3. It is hidden from the sight...it is placed in the coffin...

4. It is then carried to the grave, and there it is that the work of death is finished...

5. What horrors are those of the tomb!...Soon the flesh is devoured by the worms, and only a hideous skeleton remains...

— Ah! let us then comprehend:

1. That it is folly to take so much care of what must have so sad an end.

2. That they are wise who sacrifice their body to save their soul...

3. That all is vanity, except loving and serving God...

4. That it is necessary to embrace penance.

5. That we must, beforehand, detach ourselves from all, since death is to deprive us of all.

22.—*Expectation of Judgment.*

What shall I do when God shall arise to judge me? (Job, xxxi. 14.)

The anxiety of an accused person, about to appear before a tribunal, is nothing in comparison to that of a soul when presenting itself before the Sovereign Judge.

Let us hear it asking itself:

1. Before whom am I to appear?

2. In what state is my conscience?...Am I just?...Am I guilty?

3. What shall my accusers testify against me?

4. What shall my advocates say for me? Will my guardian angel plead my cause?

5. What sentence shall be pronounced?

— Do we wish to avoid this anxiety?

1. Let us by our works render our Judge favorable...

2. Let us avoid sin, and thus forestall our accusers.

3. Let us satisfy our conscience, for it is upon its testimony that we shall be justified or condemned.

4. Let us do penance for our sins...

5. Let us judge ourselves, and, according to the words of Saint Paul, we shall not be judged...

23.—*The Particular Judgment.*

After death, comes the judgment. (Heb. ix. 27.)

Yes, immediately after death comes judgment, and a judgment the most rigorous, the most severe. Bearing on all our conduct, it shall embrace:

1. Our good works, which, perhaps, may not have been done as God would have them...

2. Our thoughts, our desires, our affections, so often reprehensible...

3. The use we shall have made of each of our senses...

4. Our little correspondence with the grace of God.

5. All that we shall have omitted of our duty. Oh! what a subject of terror for the guilty soul, seeing all its actions thus scrutinized, and having only the sentence of condemnation to expect!

Let us prevent this misfortune; and to that end,

1. Let us be penetrated with the fear of judgment...

2. Let us always correspond faithfully with grace...

3. Let us be attentive to the voice of conscience.

4. Let us make well our particular and general examination...

5. Let us fervently implore the divine mercy.

24.—*Jesus Christ the Supreme Judge.*

God has appointed him Judge over the living and the dead. (Acts, x. 42.)

Jesus Christ has all right to judge men, whom He has created, whom He has redeemed, whom His Father has made subject to Him, to whom He has given His law, upon whom He has lavished His graces, for whom He has died. Yes, Jesus is our Judge:

1. A Judge all-powerful and independent...

2. A Judge of all, and in all...

3. An impartial, enlightened, upright Judge...

4. A Judge most holy, or rather, sanctity itself, and who will examine our likeness or our unlikeness to Him...

5. A good Judge, affable to the just,...but severe and inexorable to the wicked...

— Ah! let us labor, then, to render Him favorable to us:

1. Let us adore Him in His quality of Supreme Judge...

2. Let us accomplish all that He wishes of us...

3. Let us be zealous for His glory...

4. Let us judge not our brethren, for He has said, "Judge not, and you shall not be judged."

5. Let us confess our sins with the most entire sincerity and the most lively contrition, and so obtain grace for the day when we shall appear before Him.

25.—*Judgment of the Imperfect Religious.*

Thou sayest, I am rich . . . and knowest not that thou art wretched and miserable, . . . poor, and blind, and naked. (Apoc. iii. 17.)

How much the tepid religious has a right to dread the judgment!

1. Jesus Christ shall remind him of the graces which He has bestowed upon him . . .

2. He will demand what use he has made of them . . .

3. He will make him render an account of all his negligence in the accomplishment of his duties . . .

4. He will show him a multitude of souls who, with fewer graces, have, notwithstanding, persevered in fervor . . .

5. Yes, the tepid religious shall see that he has been, alas! only a barren tree in the garden of religion . . .

What shall be his regret! . . . but vain regret, and all too late . . .

— Do we wish to avoid this?

1. Let us be faithful to the graces of God . . .

2. Let us cultivate our vocation, . . . let us fulfil its duties.

3. Let us acquit ourselves well of our spiritual exercises . . .

4. Let us ask ourselves, often, what we are before God . . .

5. Let us reform what displeases Him in our conduct.

26.—*Vain Excuses of the Imperfect Religious.*

Ye men of Juda, judge between me and my vine. (Isaias, v. 3.)

What excuse can the imperfect religious offer on the day of judgment?

1. His weakness?—He was asked to do only what he could and might have done . . .

2. Perverted inclinations and the temptations of the devil?—Abundance of grace was given him to combat them . . .

3. The seductions of the world?—He ought to have fled from them . . .

4. The examples of the lax?—A hundred times he was admonished not to imitate them; and besides, he had, as a counterpoise, the example of the fervent.

5. The hope of being converted later?—Jesus Christ has said: "Be ye ready" . . .

— Let us not, then, deceive ourselves:

1. Let us judge our conduct by what it is before God, and not by what it appears to ourselves . . .

2. Let us not excuse ourselves . . .

3. Let us maintain ourselves in fervor . . .

4. Let us reform our conduct from henceforth.

5. Let us call to mind that it is ourselves who prepare the judgment that we shall have to undergo . . .

27.—*The Judgment of the Just Soul.*

Fear not, for I am with thee. (Isaias, xiii. 5.)

Judgment has nothing terrible for the just.

1. God, who has said, "I will not the death of a sinner," will certainly be merciful towards souls of good-will.

2. "Blessed," says the Holy Spirit, "are the dead who die in the Lord."

3. The just man when dying has every reason to rejoice, for he is going to appear before his friend;...his benefactor,...his father...

4. Hence, how many of the saints, when near their end, repeated with David: "I rejoice, because it has been said to me, We shall go into the house of the Lord!"

5. Ah! it was because they were about to hear from the mouth of Jesus Christ the sentence of supreme benediction!

— Let us work then, that we also may deserve to hear it...

1. Let us be converted sincerely and without delay.
2. Let us faithfully observe the law of God...
3. Let us keep our holy Rules...
4. Let us fear sin more than death...
5. Let us love Jesus, and labor for His glory...

28.—*The General Resurrection.*

I know that I shall rise out of the earth. (Job, xix. 25.)

Let us represent to ourselves in the liveliest manner possible what shall come to pass at the general resurrection.

1. The Angel of God shall sound the trumpet...
2. All souls shall again take their bodies...
3. The souls of the just, a bright and glorious body; those of the wicked, a hideous and frightful body...
4. The souls of the just shall congratulate their body, the instrument of their virtues; those of the wicked, shall curse theirs, the instrument of their vices.
5. All shall take their place: the good, under the title of faithful sheep, on the right of Jesus Christ; and the wicked, under the name of unclean goats, on the left.

— What shall our lot then be?

1. Shall we deserve to be raised to eternal life?
2. In what state shall our body be?
3. What shall be read on our forehead?
4. With whom shall we be associated?
5. What place shall we have?

Let us consider that that depends upon our fidelity to God.

29.—*The risen Dead await the Judge.*

Look up, and lift up your heads. (St. Luke, xxi. 28.)

What a spectacle! what a meeting! what different sentiments!

1. Behold the joy of the just: they expect their Father...
2. Consider the fright of the wicked: they expect their Judge, the avenger of their crimes...
3. The good shall say: "Come, Lord Jesus, come."
4. The wicked shall call on the mountains to fall upon them, and hell to swallow them, to hide them from the eyes of the Supreme Judge...
5. Oh! how the good shall exult in their conduct!... Alas! how the wicked shall groan over theirs!

— And we, how shall we expect the Sovereign Judge?

1. Shall it be with joy, or with terror?
2. Shall we see in Him the rewarder of our virtues?
3. Or shall we see in Him the avenger of our crimes?
4. With what sentiments shall we be animated?
5. Our works will decide.

30.—*Necessity of a Universal Judgment.*

He shall judge the world with justice, and the people with his truth. (Ps. xcv. 13.)

Besides the particular judgment, God has decreed that there be a general judgment, preceded by the manifestation of consciences. He has decreed it:

1. In order to fulfil those words of Jesus Christ: "There is nothing hidden which shall not be revealed."
2. To make known to all men the order of His providence towards each and all...
3. To glorify the good, and avenge them for the contempt and the oppression of the wicked...
4. To confound the wicked, and render them objects of the just contempt of angels and men...
5. To pronounce before all mankind those two sentences which shall decide the eternal destiny of all men, the equity of which each one shall acknowledge and proclaim...

— Penetrated with these truths,

1. Let us adore the Divine wisdom in appointing the general judgment.
2. Let us prepare ourselves, that it may be favorable to us.
3. Let us reveal ourselves well to our confessor, and we shall not have to dread the manifestation of consciences...
4. Let us repent sincerely, and our faults shall be forgotten.
5. Let us avoid sin, for it is the only way to escape the judgment of vengeance.

31.—*Manifestation of Conscience.*

All the churches shall know, that I am he who searcheth the reins and hearts: I will give to every one of you according to your works. (Apoc. ii. 23.)

When all men shall be assembled, awaiting the Sovereign Judge, the manifestation of consciences will take place...

1. All men shall see unveiled the conscience of each...

2. What shame for the sensual! What confusion for the proud! What deception for hypocrites!...

3. On the contrary, what glory for just souls, for the pure of heart, for the friends of Jesus Christ!

4. O the folly of exposing ourselves to the supreme humiliation which shall then be the lot of the wicked!

5. O the wisdom of putting ourselves in a state to have on that day a pure or purified conscience to present!...

— Let us, then, have this wisdom:

1. Let us think often of the manifestation of consciences.

2. Let us confess our sins with sincerity and contrition.

3. Let us really do penance for them...

4. Let us avoid with care even the slightest faults...

5. Let us acquit ourselves faithfully of our duties, so that on the great day there may be seen only an exact conformity between our conduct and the law of God...

32.—*The two Sentences.*

Come, ye blessed of my Father...Depart, ye cursed, &c. (St. Matt. xxv. 34, 41.)

Men are placed on the right and on the left of the Judge...

He is about to pronounce the sentences which shall determine their doom.

1. The sentence of benediction, calling to infinite happiness...

2. The sentence of malediction, condemning to infinite misery...woe...

3. Jesus Christ shall say to the good: "Come, ye blessed of my Father, possess the kingdom prepared for you."

4. He shall say to the wicked: "Depart from me, ye cursed, into everlasting fire."

5. Which of these two sentences shall He pronounce on us? Let us interrogate our works...

— Ah! let us, then, understand that we ought:

1. To keep faithfully the law of Jesus Christ...

2. To expiate our sins by sincere penance...

3. To attach ourselves to Jesus Christ by true charity...

4. To seek only to please Him.

5. To devote ourselves for Him and for our neighbor, who is His representative in our regard...

33.—*The Last Farewell.*

On that day no brother *can* redeem, *nor* shall man redeem. (Ps. xlviii. 8.)

The sentence is pronounced: they must part, and part forever!

1. The just shall ascend in glory with Jesus Christ...
2. The wicked behold them going away from them...
3. Ah! for the latter, what desolation! What cries of despair!...
4. Here a son sees his father ascending to heaven, and he bids him farewell! There a father and a mother behold their child going up to heaven, and they bid him farewell!
5. Suddenly, the damned all fall into hell!

— Ah! let us reflect that we shall be present there...

1. What sentence shall then have been pronounced on us?
2. Shall we ascend with Jesus Christ?...
3. Or shall we remain on the brink of the abyss?...
4. Shall we bid an eternal farewell in sentiments of gratitude to God, the author of our salvation?...
5. Or shall we bid Him farewell in accents of sorrow and with tears of despair?...Let our conduct answer.

34.—*Hell, its Existence.*

The rich man also died, and he was buried in hell. (St. Luke, xvi. 22.)

There is a hell.

1. God is just; He cannot treat equally those who die in His grace and those who die in enmity with Him.
2. Jesus Christ teaches, in the most formal manner, the existence of hell...
3. The holy Scriptures contain a multitude of texts which instruct us in this truth...
4. The people of all times and of all countries have believed in hell...
5. Reason unites with religion and the authority of men in proclaiming this dogma...

What folly, then, what blindness in those who dare to deny that there is a hell!

— As to us, who are convinced of its existence,

1. Let us reanimate our sentiments of faith on this subject...
2. Let us meditate seriously on hell...
3. Let us fear it supremely...
4. Let us take every means of avoiding it...
5. Let us be zealous to make our pupils avoid it...

35.—*The Torments of Hell.*

I am tormented in these flames. (St. Luke, xvi. 24.)

Hell is the assemblage of all evils, and the privation of all good.

1. There, each crime has its particular torment...
2. There, reign sorrow and despair...
3. There, is a devouring and unquenchable fire...
4. There are all the wicked, tearing one another...O God! what society!
5. There the most cruel remorse devours hearts,...there the gnawing worm never dies...

— Ah! how can we think of these things and not be,

1. Seized with terror?
2. Eager to implore the divine mercy, and supplicate our Lord to have mercy on us?
3. Resolved to sacrifice all in order to avoid hell?
4. Penetrated with horror for mortal sin, which opens this abyss?...
5. Animated with the greatest zeal to induce our pupils to fly from sin, and thus to avoid everlasting fire?

36.—*The Hell of the Soul.*

Fear him that can destroy both body and soul in hell. (St. Matt. x. 28.)

What torments are those of the reprobate soul!

1. It feels the most absolute want of possessing God... charmed with His perfections, it naturally darts towards Him, and, unceasingly repulsed, falls back into the bottom of the abyss...
2. It wishes for heaven, and heaven is closed against it!
3. Hell penetrates it with horror, and there it must remain!
4. Its memory recalls its crimes;...its understanding represents to it the good which it has lost;...the most cruel remorse leaves it no rest...
5. And these torments are eternal!

Who, then, O my God, could think of these terrible truths, and dare to offend Thee?

— As to us, who meditate on them, we will:

1. Keep Thy holy law.
2. Fly sin, and the occasions of sin...
3. Satisfy for those which we have committed...
4. Never cease to implore Thy mercy...
5. Proclaim the severity of Thy justice, in order to fill with Thy salutary fear the souls who are confided to us...

37.—*The Hell of the Body.*

They were cast alive into the pool of fire burning with brimstone. (Apoc. xix. 30.)

What torments the damned shall suffer in the body!

1. His eyes shall see only horrible objects...

2. His ears shall hear only blasphemies, reproaches, maledictions, and cries of rage...

3. His smell shall be unceasingly affected by an insupportable stench; his taste, by all sorts of bitterness, and a devouring thirst...

4. All his members shall be plunged in fire...

5. The fire which surrounds him, shall be likewise within him, penetrating even to the marrow of his bones, burning his entrails, devouring his heart...

— All that is frightful,...and yet it is still below the reality! Meditating thereon,

1. Let us adore the divine justice...

2. Let us excite in ourselves the fear of hell...

3. Let us ask ourselves if we have not deserved it.

4. Let us interrogate our works...

5. Let us depart from sin and do penance, to the end that we may avoid these frightful torments...

38.—*The Eternity of Hell.*

Depart from me, ye cursed, into everlasting fire. (St. Matt. xxv. 41.)

The torments of the damned are forever:

1. Jesus said to them: "Depart into everlasting fire."

2. The mercy of God is exercised in time; but for the damned, there is no more time...

3. It would be necessary, for their deliverance, to repent of their sins by an effect of grace and a motive of love; but in hell there is no grace, no love...

4. To suffer forever, and to have it constantly present to their mind—what a fate!

5. Who can form an idea of it?...Let us suppose as many ages as there are drops of water in the sea, grains of sand on the earth, or atoms in the entire universe; all that will not express what eternity is...

— Oh! what folly to expose one's self to fall into hell!

1. Let us fear those devouring flames...

2. Let us fear that eternal prison...

3. Let us fear sin, which casts body and soul into it.

4. Let us fear tepidity, which leads to sin...

5. Let us fear God, whose justice is so terrible, and, by our fidelity, merit to experience only His mercy.

39.—*Sentiments on the Thought of Hell.*

There shall be weeping and gnashing of teeth. (St. Matt. viii. 12.)

Let us consider what hell is, and what they suffer there :

1. It is the prison of the enemies of God, where all pains are brought together.

2. It is the fiery furnace, kindled by His justice.

3. It is the dwelling of the most absolute despair.

4. It is the eternity of sorrows...

5. It is the city of tears, where these words are only heard, Woe! eternal woe!

— Ah! let us comprehend :

1. What regrets devour those miserable souls, who, for a vile satisfaction, have exchanged heaven for hell...

2. How terrible is the justice of God...

3. What gratitude we owe Him for not having struck us down when we were in mortal sin...

4. How we ought to fear and hate sin...

5. With what energy we must resist the temptations of the devil, who wishes to drag us with him into the abyss...

40.—*Existence of Purgatory.*

He shall be saved, yet so as by fire. (1 Cor. iii. 15.)

The existence of purgatory is a fundamental truth...

1. Nothing defiled enters into heaven; but hell is for those who die in the state of mortal sin: now, how many persons die in the state of grace without being perfectly pure! There must, therefore, be a place where they are purified before being admitted into glory...

2. Jesus Christ teaches it when He speaks of sins that are remitted after death...

3. The Old Testament establishes it in the Second Book of Macchabees...

4. The Church, always infallible, has made it a dogma of faith...

5. And outside of her communion, multitudes have believed in the existence of a temporary abode of expiation...

— Thus, let us believe in purgatory, and, consequently,

1. Let us avoid even the slightest venial sins...

2. Let us do sincere penance for the sins of our past life...

3. Let us endeavor to gain the indulgences of the Church...

4. Let us pray for the faithful departed...

5. Let us form our pupils to devotion towards the souls in purgatory...

41.—*The Pains of Purgatory.*

Why hidest thou thy face, and thinkest me thy enemy? (Job, xiii. 24.)

How great are the pains of purgatory!

1. They incomparably surpass all that we can suffer in this world...

2. Poor souls! they are detained in a gloomy prison...

3. An ardent fire devours them...

4. What regrets do they not feel!...

5. But of all their sorrows, the most painful is to be deprived of the sight of God, to be separated from that supreme beauty towards which they tend unceasingly...

— Oh! how pitiable is their state!

1. Let us, then, have compassion on them.

2. Let us aid them by our prayers and good works.

3. Let us induce our brothers and our pupils to succor them.

4. Let us gain all the indulgences we can on their behalf...

5. Let us dread the fire of purgatory, and endeavor to merit, by a life of fervor, being admitted into heaven immediately after our death.

42.—*Sufferings of the Souls in Purgatory at the Remembrance of their Faults.*

The hand of the Lord hath touched me. (Job, xix. 21.)

How much the souls of purgatory suffer at the remembrance of their faults!

1. They know their number...

2. They estimate their gravity...

3. They understand what pain the heart of Jesus has suffered on account of them,...how many graces they abused in committing them,...how easy it was for them to avoid them...

4. They know what their consequences were, both for themselves and their neighbor...

5. They see them as hideous stains which are horrible to themselves, or as bonds which chain them, or as a wall which separates them from heaven...

— Ah! let us, then, comprehend, in meditating on these truths,

1. What a misfortune it is to offend God...

2. What woes the sinner prepares for himself...

3. How wise it is to expiate our faults in this life...

4. With what compassion the state of the souls in purgatory ought to inspire us...

5. With what fervor we ought to pray for them...

43.—*Motives for Assisting the Souls in Purgatory.*

Have pity on me, you at least my friends. (Job, xix. 21.)

Let us have pity on the souls in purgatory, and help them:

1. They suffer: now, does not suffering inspire pity?...
2. God punishes them with regret: He desires that they shall propitiate His justice for them...
3. It is Jesus who suffers in them, and asks our help...
4. One day they shall do for us what we do for them...
5. These souls are those of our parents,...our friends,... Here it is a father or a mother,...there, a pupil, a benefactor...

— Ah! could we, then,

1. Be insensible to their supplications?
2. Live in a cruel forgetfulness in their regard?
3. Not implore the Divine mercy for them?
4. Pass even a single day without praying fervently for their deliverance?
5. Be wanting in zeal to induce our brothers and our pupils to assist them?

44.—*The Beauty and Excellence of Paradise.*

Glorious things are said of thee, O city of God. (Ps. lxxxvi. 3.)

Oh! how beautiful is the country to which we are destined!

1. It is the palace of the King of kings.
2. It is the city of God, constructed of gold and precious stones, and where nothing can disturb our peace...
3. It is the dwelling of light and glory...
4. It is the garden of delights, where torrents of all pure joys forever flow...
5. It is the temple of God, where He manifests His infinite magnificence...

But how can we explain what heaven is, since Saint Paul says that neither eye hath seen nor ear hath heard, nor hath it entered into the heart of man to conceive it!

— Yes, the beauty of heaven is ineffable... We ought, then,

1. To esteem it as the greatest of goods...
2. To sacrifice cheerfully to it all others...
3. To sigh after the day when we shall be admitted into it.
4. To live so that we may obtain that favor...
5. To labor unceasingly to increase our merits before God, to the end that He may fully exercise His mercy and His goodness in our regard...

45.—*The Happiness of Heaven.*

We shall see God as he is. (1 John, iii. 2.)

Let us seek not happiness in this world: happiness is only in heaven...

1. There we shall see God as He is...
2. There we shall see Jesus Christ in His splendor.
3. There, we shall enjoy the society of the Blessed Virgin, the angels, and saints.
4. There, we shall possess all glory, all riches, all science, all that shall be the object of our desires...
5. There, our felicity shall be infinite...

— Let us be penetrated with these truths, and determining our conduct by them,

1. Let us despise and shun terrestrial joys...
2. Let us ardently desire heaven, and heaven only...
3. Let us love to speak of heaven and the things of heaven.
4. Let us, above all, labor to gain heaven...
5. Let us think of heaven in our difficulties, and that thought will give us strength to overcome them.

46.—*The Company of the Blessed.*

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Ps. cxxxii. 1.)

If it is so sweet to dwell with friends on this miserable earth, what shall it be to find ourselves in heaven:

1. With our parents, our friends, our brothers?
2. With all the saints?
3. With the hierarchies of angels?
4. With the Most Blessed Virgin?
5. Above all, with Jesus, our divine Saviour? What company! What society!... What a subject for its members to felicitate each other on their happiness!

— Let us think that it depends on us to participate therein:

1. Let us imitate the saints, and we shall merit to partake of their glory.
2. Let us be animated with their spirit, and be their associates in time, and we shall be so in eternity...
3. Let us be ambitious for heaven, and nothing but heaven.
4. Let us live in peace with our brothers, to the end that our communities may be an image of heaven...
5. Let us be zealous for the glory of the saints; let us felicitate them here below on their happiness, and, by their intercession, we shall obtain to do so in the life to come...

47.—*Possession of God in Heaven.*

Thou art the God of my heart, and the God that is my portion forever. (Ps. lxxii. 26.)

Heaven is the fulness of happiness, because there,

1. We see God as He is...
2. We discover in Him all beauty, all magnificence.
3. We love Him supremely...
4. We possess Him, and are sure of possessing Him forever...
5. We contemplate Jesus Christ in His glory, and partake forever of His felicity...

— O beautiful heaven, O abode of supreme beatitude! how is it that we do not think of thee unceasingly!... Yes, I will:

1. Have heaven constantly present to my mind...
2. Keep alive within me the hope of possessing it...
3. Desire it with all the ardor of my soul...
4. Labor to deserve it...
5. Fly from sin, even the shadow of sin, remembering that nothing defiled can enter heaven, and that it is written: "Blessed are the pure of heart, for they shall see God"...

48.—*The Bodies of the Saints in Heaven.*

Jesus Christ will reform the body of our lowness, made like to the body of his glory. (Philipp. iii. 21.)

The body participating here below in the works of the soul, it is just that in heaven it should participate in its happiness,... furthermore, it is a truth of faith...

Yes, if we have lived as saints:

1. Our glorified body shall shine like the sun...
2. It shall be agile as the angels themselves...
3. Raised for glory, it shall know no more pain, nor sorrow, nor sickness, nor death...
4. Our senses shall be to us a source of ineffable felicity.
5. Each of our members shall be clothed with a special glory, according to the virtues of which it shall have been the instrument...

— Let us live, then, as saints... But for that we ought:

1. To subject on every occasion the body to the soul...
2. To make it serve as an instrument to glorify God...
3. Not to employ in looking at the world and its vanities those eyes destined to contemplate Jesus Christ...
4. Not to employ in listening to profane discourse those ears destined to hear the celestial choirs...
5. To respect our body as destined to be one day a living stone of the heavenly Jerusalem...

49.—*The Eternal Happiness of the Elect.*

Being justified by his grace, we may be heirs according to the hope of life everlasting. (Tit. iii. 7.)

In this life joys are rare, superficial, evanescent, and mixed with afflictions; in heaven, they are superabundant, complete, pure, eternal,...Let us meditate on this last character...Yes, the celestial joys are eternal:

1. Jesus Christ teaches it by these words, "The good shall go into life everlasting"...

2. The happiness of the saints is perfect; but it could only be so on condition that it last forever...

3. God is its author: now, God is eternal, immutable; He will always wish the felicity of the elect...

4. They shall always wish it themselves...

5. Nothing emanating from creatures can ever trouble or weaken it...

— Let us think of the eternity of bliss in heaven; and,

1. Let us only judge the things of time from that point of view...

2. Let us only value heaven, and that which may merit it for us...

3. Let us fly whatever might make us lose it...

4. Let us devote ourselves wholly to the service of God.

5. Let us combat our passions courageously, considering the immortal crown which shall be the fruit of our victory...

50.—*The Thought of Heaven.*

My son, look up to heaven. (2 Mach. vii. 28.)

The thought of heaven is one of the most useful helps for the Christian.

1. It excites in him an ardent desire for the happiness which is prepared for him...

2. It detaches him from the things of the world...

3. It inspires him with a lively horror of sin...

4. It consoles him in his sorrows;...it assists him to bear with courage the pains of life...

5. It encourages and strengthens him in the accomplishment of the good which God demands of him.

— Let us, then, think often of heaven, but especially,

1. When temptation assails us...

2. When labor weighs heavily upon us...

3. When the pains of life overwhelm us.

4. When we feel our heart incline towards creatures...

5. When God demands of us some sacrifice...

51.—November 1.—*Feast of All Saints.*

I saw a great multitude, which no man could number... they were standing before the throne, and in sight of the Lamb. (Apoc. vii. 9.)

The Church, in the feast of this day,

1. Blesses and glorifies God in those whom He has rendered participants in His glory...

2. Felicitates the elect and rejoices in their happiness.

3. Invokes them, and implores their intercession...

4. Reminds us upon what conditions they gained heaven.

5. Excites us to imitate the saints, that, following in the same way, we may reach the same end...

— Let us enter into the spirit of this feast :

1. Let us praise God because of His saints...

2. Let us glorify the happy inhabitants of the celestial country...

3. Let us pray them to grant us their intercession...

4. Let us consider what their works have been...

5. Let us be their imitators, and so render ourselves worthy to participate one day in their glory...

52.—November 2.—*The Commemoration of the Dead.*

Lay out thy bread and thy wine upon the burial of a just man. (Tobias, iv. 18.)

What faithful heart could refuse to embrace the practice of devotion to the souls in purgatory!

1. These souls suffer inconceivable pains...

2. There are those souls who are dear to us...

3. We can succor them...

4. They beseech us to do so...

5. By assisting them we enter into the views of God,... we rejoice the heart of Jesus,...we acquire numerous merits,...we assure ourselves of the protection of those souls whose deliverance we shall have hastened...

— Therefore, as the Church excites us to do,

1. Let us remember the souls of the faithful departed...

2. Let us contemplate them in the fire of purgatory.

3. Let us hear them imploring our suffrages...

4. Let us pray for them; let us mortify ourselves in order to hasten their deliverance;...let us assist at Mass, and offer up communions on their behalf...

5. Let us form our pupils in devotion to these holy souls...

SUMMARY OF MEDITATIONS

ON THE RELIGIOUS LIFE.

1.—*The End of Man.*

Lord, make me know my end. (Ps. xxxviii. 5.)

God, proposing to Himself His own glory and our happiness, created us:

1. To know Him...
2. To love Him...
3. To serve Him...
4. To be happy, to a certain extent, here below...
5. To possess Him perfectly in the other life, and to be infinitely happy there...

— Such is our end; but,

1. Do we comprehend its importance?...
2. Do we tend to it unceasingly?...
3. Does nothing turn us away from it?
4. Do creatures serve only to effect it, or do they prevent us from it?
5. Do we apply ourselves wholly to know God...to love Him, to serve Him,...and to merit by these means the eternal enjoyment of Him in heaven?...

2.—*The End of a Christian.*

We know that we are of God. (1 St. John, v. 19.)

Having become by baptism children of God, brethren of Jesus Christ, temples of the Holy Ghost, members of the Church, heirs of heaven, we ought,

1. To conduct ourselves as true children of God...
2. To walk faithfully in the footsteps of Jesus Christ...
3. To respect our soul and our body, and avoid sin.
4. To love, honor, and serve the holy Church, and obey her...
5. To practise the Christian virtues, and thus render ourselves worthy to reign with Jesus Christ in heaven...

— Such is our end; how excellent it is!

1. Let us appreciate it, and testify that appreciation by our acts...
2. Let us strive unceasingly to effect it...
3. Let us tend to it by all the means in our power...
4. Let us fly, let us avoid all that might turn us from it.
5. Let us pray to obtain the grace to fulfil it well...

3.—*The End of the Religious.*

Walk worthy of the vocation. (Eph. iv. 1.)

Doubly bound to God, to Jesus Christ, to the Church, and called to follow the way of the evangelical counsels, our end as religious is:

1. To tend to perfection by all the means that are given us in our state...

2. To imitate Jesus Christ in a very special manner...

3. To separate ourselves from the world in body, in spirit, and in heart...

4. To edify the Church by a life entirely holy...

5. To practise, according to our holy engagements, obedience, chastity, poverty, and the other religious virtues...

— Our name, our habit, everything, reminds us of this end so noble, so lofty...We must, then:

1. Not lose sight of it.

2. Desire nothing but its fulfilment...

3. Not allow ourselves to be turned away from it by creatures...

4. Appreciate or depreciate things only as they aid us to attain it, or withdraw us from it...

5. Thank Jesus Christ for having called us to a life of perfection, and ask of Him the grace to fulfil faithfully all its duties...

4.—*Affair of Salvation.*

One thing is necessary. (St. Luke, x. 42.)

Only one thing is necessary to save one's soul.

This is, let us be well assured,

1. Our personal affair, which no one can accomplish for us...

2. Our grand affair, our important affair, for it involves our preservation from eternal torments and our receiving an infinite happiness...

3. It is our only affair...

4. A difficult affair, demanding all our care...

5. A pressing, and a very pressing affair...

— We must, therefore:

1. Occupy ourselves seriously with it.

2. Set about it immediately...

3. Prefer it to all other affairs...

4. Employ, as we ought, the proper means to insure its success.

5. Unceasingly to ask this grace of God.

5.—*Religious Vocation.*

The Lord thy God hath chosen thee to be his peculiar people. (Deut. vii. 6.)

God wills all men to be saved, and He gives to all the requisite means, in order to arrive at sanctity and salvation; but He sees fit to choose some souls to attach in an especial manner to His service, and to render their perfection more easy, He calls them to the religious life.

He has called us thereto:

1. What a favor He has done us, by our vocation!
2. How He has distinguished us among so many Christians whom He leaves in the world!
3. To what intimacy He has raised us!...
4. He has testified to us that He has chosen us for heaven...
5. What had we done to merit that favor? How generous, then, He has been towards us!

— Let us, then, be:

1. Grateful to Him...
2. Attentive to correspond with His designs on us ...
3. Fond of our vocation...
4. Careful to cultivate it, to foster it, and to confirm it by our good works...
5. Faithful to fulfil all its duties...

6.—*Excellence of the Religious Life.*

The lines are fallen unto me in goodly places. (Ps. xv. 6.)

How can we explain the excellence of the religious life!

1. Its origin is divine...
2. Its end is to glorify God, to serve Jesus Christ, in a very special manner...
3. All the saints have esteemed and exalted it...
4. It demands on the part of those who embrace it the most sublime virtues; it affords them all the means of practising them...
5. It renders the most useful services to society...

— Persuaded of these truths,

1. Let us estimate our vocation very highly...
2. Let us never speak but well of it.
3. Let us be very grateful for the favor that God has done us in favoring us with it,...let us pass no day without thanking Him for it.
4. Let us honor our state by truly religious conduct...
5. Let us do all the good in it that depends on us, and do it generously.

7.—*Advantages of the Religious Life.*

He who adheres to the Lord, is one spirit with Him. (1 Cor. vi. 17.)

What precious advantages the religious life procures !

1. It delivers us from the embarrassments and cares of ordinary life...

2. It separates us from the world and its dangers; it fortifies us against the devil and our passions.

3. It affords us numerous means of sanctification, and makes us walk, as it were necessarily, in the way of salvation...

4. It offers many sweet consolations...

5. It assures us of numerous suffrages of prayers.

— It is necessary, then,

1. To esteem it, and love it from the depth of our hearts...

2. To bless God for having called us to it...

3. To recall to our mind, above all, in moments of trial, the advantages which it affords to us...

4. To learn to profit by each of them.

5. To tend unceasingly to our end by the means that God gives us in our vocation.

8.—*End of the Brothers of the Christian Schools.*

Whosoever shall do and teach, shall be called great in the kingdom of Heaven. (St. Matt. v. 19.)

Each congregation has, besides its general end, which is the sanctification of its members, a special end.

The special end of our Congregation is the Christian education of children, which is made known to us,

1. By our Venerable Founder...

2. By our holy Rules...

3. By the Church, which has approved them...

4. By the Brothers who have lived in the Institute.

5. By the founders and protectors of our establishments...

— Considering how excellent this end is, and how dear to the heart of Jesus, let us take for practices:

1. To recall it often to our mind...

2. To esteem it sincerely, and from the bottom of our heart...

3. To labor as much as we can to effect it...

4. To detach or withdraw ourselves from all that might be an obstacle to it...

5. To show a holy ambition to gain for Jesus Christ the souls which He has confided to us...

9.—*Vocation to the Institute of the Brothers of the Christian Schools.*

It is I who have chosen you. (St. John, xv. 16.)

Jesus Christ has given us the vocation of Brothers of the Christian Schools...

1. That vocation enters into the economy of Providence towards us and towards our neighbor...

2. By it, He associates us with the venerable de La Salle in the work of salvation, which is the end of his Congregation...

3. By it, he unites us with all the Brothers, and calls us to concur, on our part, in the good they are enabled to do...

4. He has given us the graces of which we stand in need, in order to accomplish what He demands of us as religious.

5. He has given us, in like manner, those which are necessary to us as teachers...

— Knowing what our vocation is, we must :

1. Esteem it profoundly...

2. Thank our Lord for having favored us with it.

3. Attach ourselves to it, and love it more and more...

4. Secure it by our fidelity to the graces of which it is the source.

5. Put ourselves in a state to do much good in the Institute, and to fulfil our functions worthily in it...

10.—*Esteem for the Institute.*

I have sought rest, and I shall abide in the inheritance of the Lord. (Eccl. xxiv. 11.)

What motives have I not to esteem and love the Institute!

1. It is a religious society...

2. It was founded and established by a great servant of God, at the cost of the most heroic sacrifices...

3. It has for end the sanctification of those who are its members, and the Christian education of children...

4. It has received the approbation of the Church.

5. It is my family,...the salutary asylum which Providence has prepared for me...

— Yes, I ought to esteem and love it. I ought :

1. To bless God for having called me to it...

2. To speak of it only with respect and veneration...

3. To extend my respect to all that concerns it...

4. To have at heart its preservation, its prosperity, the maintenance of its observances...

5. Above all, to lead therein a life truly religious and edifying...

11.—*The Venerable De La Salle.*

Be ye followers of me, as I also am of Christ. (1 Cor. iv. 16.)

Well may our venerable father say to us: Imitate me as I have imitated Jesus Christ. Let us remember:

1. His piety, so lively in him from his earliest infancy, and growing unceasingly till the moment of his death...
2. His ardent zeal for the glory of God and the salvation of souls,...and particularly for the Christian education of children...
3. His humility, his heroic abnegation...
4. His love of poverty,...his detachment from all things, ...his perfect abandonment to Providence...
5. His patience,...his obedience,...his mortification...

— What a model is presented to us in the person of this great servant of God! Hence we ought:

1. To recall him often to our mind...
2. To venerate him from the bottom of our heart...
3. To imitate him, and animate ourselves with his spirit...
4. To correct whatever in our conduct is in opposition to him...
5. To have at heart, as he had, the prosperity of our Congregation...

12.—*Our Duties towards the Institute.*

For the sake of my brethren and of my neighbors, I spoke peace of thee. (Ps. cxxi. 8.)

We have duties to fulfil towards the Institute, our spiritual family: to ignore them would be to have neither conscience, nor reason, nor honor,...We must then acquit ourselves of them; that is to say, that we must above all:

1. Honor our Institute in our whole conduct...
2. Love and respect it, together with all that concerns it...
3. Aid it in the accomplishment of its end...
4. Exercise no influence in it except in the sense of regularity and charity...
5. Pray God to continue to bless it more and more...

— Let us, then, examine:

1. Whether we know and meditate on these duties...
2. Whether we recall them often to our remembrance...
3. Whether we are convinced of their importance...
4. Whether we fulfil them with fidelity and affection...
5. If we have to reproach ourselves with having violated them, and if we take means to acquit ourselves exactly of each of them...

13.—*The Religious Habit.*

Put ye on the Lord Jesus Christ. (Rom. xiii. 14.)

How much we ought to honor and respect the religious habit, with which we are clothed!

1. It comes to us from our Venerable Father....it has been approved by the Church...

2. It has been worn by a great number of holy religious...

3. It is to us a memorial of the most salutary thoughts...

4. Of what assistance is it not to us in keeping ourselves detached from the world, in leading us to observe silence, modesty, and recollection!

5. The holy Fathers called the religious habit the livery of humility, the angelic habit...

— Yes, we must honor our habit; and, for that end,

1. Lead a life truly religious...

2. Be for all a constant example of edification...

3. Respect ourselves, as wearing the livery of Christ...

4. Remember the engagements we contracted on the day when we were clothed with it...

5. Renew and persevere in the sentiments with which we were then animated...

14.—*Means of being Happy in Community.*

Blessed are the undefiled in the way, who walk in the law of the Lord. (Ps. cxviii. 1.)

The religious life renders him happy who fulfils its duties, because:

1. He avoids sin, the cause of so many woes and troubles...

2. He governs his passions, which tyrannize so cruelly over him, if he makes himself their slave...

3. He moderates and controls his desires...

4. He finds ineffable consolations in his piety, in the practice of charity, humility, obedience...

5. His trials are considerably lightened by the grace with which God favors him...

Ah! do we wish to be happy in community:

1. Let us avoid sin, combat our passions, regulate our desires...

2. Let us live in regularity, and in detachment from the world...

3. Let us not shun crosses; let us rather seek them...

4. Let us appreciate the advantages which we enjoy...

5. Let us, above all, consider our Lord in poverty, sufferings, and tears...

15.—*Motives for being Good Religious.*

Be holy, because I am holy, I the Lord your God. (Levit. xi. 44.)

It is not enough to live, and even to persevere in our Congregation, it is necessary to be good, fervent religious:

1. God wills it, and it is for that end only that He gave us the vocation to our holy state...

2. The graces that we receive...make it a duty...

3. It is an obligation we have contracted towards the Institute...

4. The good that we are called to produce demands it;... the edification of our neighbor requires it...

5. Our contentment in this world is connected with it... Our eternal salvation may, if it do not even absolutely, depend upon it...

We must, then,

1. Know our duties as religious...

2. Observe them all...

3. Observe them purely through motives of faith...

4. Observe them with ever increasing perfection...

5. Acquit ourselves thus of all that we owe to the Church, to the Institute, to ourselves.

16.—*Our Duties as Religious.*

That you walk worthy of the vocation in which you are called. (Eph. iv. 1.)

As religious, we ought, above all:

1. To live detached from the world, in body, in spirit, and in heart...

2. To devote ourselves entirely to the service of God...

3. To imitate Jesus Christ, particularly...

4. To be useful auxiliaries of the Church by our prayers, our examples, and our labors;...to exercise as we ought, charity towards our neighbor...

5. To keep our Rules, to love our Institute, and honor it by our conduct,...to maintain the closest union with our brother...

— Yes, these are our principal duties. But:

1. Do we know them?...Do we comprehend their importance?...

2. Do we practise them?...

3. Do we examine ourselves on our fidelity in this regard?...

4. Do we punish ourselves for having violated them?...

5. Do we pray to obtain the grace to fulfil them all with exactitude?...

17.—*The Rules in General.*

Lord, give me understanding, and I will search thy law, and I will keep it with my whole heart. (Ps. cxviii. 34.)

As religious, our Rules are our law, which we ought to know, love, and keep. Let us, then, meditate attentively:

1. On their object, which embraces all that concerns the Congregation and those who compose it...

2. Their origin, which is divine...

3. Their principal characters, which are to be appropriated to our position,...Common to all,...immutable as to the fundamental points,...superior to individuals,...invested with a sign of authority...

4. Their motives with regard to us, which are to make us accomplish with certainty our end as men,...as Christians,...as religious...

5. Their motives with regard to the Institute, which are to give it its form, to make it fulfil its end...

— Our Rules are eminently a work of faith, of wisdom, of prudence. We must, then,

1. Venerate and respect them...
2. Read them, study them, and meditate on them.
3. Imbue our minds fully with their spirit...
4. Above all, keep them faithfully...
5. Have at heart their exact observance...

18.—*Excellence of the Rules.*

I meditated also on thy commandments, which I loved. (Ps. cxviii. 47.)

Under whatever point of view our Rules may be regarded, it is manifest that they merit all our respect, all our esteem:

1. They come to us from God,...from Jesus Christ...
2. They are the expression of His will in our regard...
3. They have for end to make us practise the evangelic counsels, and to walk in the footsteps of our Lord Jesus.
4. They constitute our society, they are our family title-deeds...
5. They are the way by which we go to heaven...

— Therefore let us respect them and esteem them:

1. Let us never speak of them but with veneration...
2. Let us consider them as our greatest good...
3. Let us thank God for having given them to us...
4. Let us do all in our power to keep up the observance of them...
5. Let us remember that the first means to employ for that end, is to keep them well ourselves...

19.—*The Rules of our Institute.*

I have not declined from thy judgments, because thou hast set me a law. (Ps. cxviii. 102.)

The more we consider the origin, the nature, the end, the spirit of our Rules, the more we shall be led to observe them...

1. They were drawn up by a great servant of God...
2. They were approved by the Church...
3. They are eminently a work of faith as well as a work of charity towards our neighbor...
4. They reveal in their author a profound wisdom, a consummate prudence...
5. They are of a nature to conduct us to the highest perfection...

— Wherefore:

1. Let us respect them, and love them.
2. Let us thank God who has given us that salutary means of sanctification...
3. Let us meditate on them, and imbue ourselves with their spirit...
4. Let us keep them with an inviolable fidelity...
5. Let us earnestly ask that grace of our Lord.

20.—*Advantages of the Rules.*

Peace and mercy on them who shall follow this rule. (Salut. vi. 16.)

How advantageous to us are our Rules when faithfully observed!

1. They sustain the Institute and make good order, peace, and charity reign therein.
2. They form our Communities into places of silence, prayer, retreat, edification...
3. They indicate perfectly to us what we ought to do or avoid in order to please God...
4. They are a rampart to us against the devil, the world, and our passions...
5. They establish and maintain us in the way of salvation, at the same time that they procure us true consolation.

— Therefore:

1. Let us esteem them, and testify it by our acts...
2. Let us bless God for having given them to us...
3. Let us consider as the upholders of the Institute the Brothers who observe them most exactly, and those who violate them as working its ruin...
4. Let us be exact in the exercises of the Community...
5. Let us pray for the maintenance of faithful observance...

21.—*Our Duties towards our Rules.*

I loved thy law, O Lord! it is my meditation all the day. (Ps. cxviii. 97.)

In regard to our holy Rules, we ought,

1. To know, and consequently to study them, to meditate on them, and imbue our minds with their spirit...

2. To esteem them, and love them from the bottom of our heart...

3. To respect them, and testify it by our whole conduct...

4. To observe them faithfully; and in this consists the first of our obligations as religious...

5. To contribute by all possible means to maintain the observance of them...

— But these duties,

1. Do we often recall them?...

2. Are we convinced of their importance, of their necessity?

3. Do we sincerely desire to accomplish them?

4. Do we accomplish them as perfectly as we can?

5. What testimony do our words and our works give on this subject?...

22.—*Principles relating to the Observance of Rules.*

One jot or one tittle shall not pass of the law till all be fulfilled. (St. Matt. v. 18.)

Let us meditate on the principles relating to the observance of the Rules, and conform our conduct thereto. We ought,

1. All to observe our Rules...

2. To observe them all...

3. To observe exactly; that is to say, do each thing at the moment, in the place, and in the manner they prescribe...

4. To observe them constantly...

5. To observe them with the dispositions of faith, of piety, of love which become a religious...

— Is that what we do?

1. Do our words and works bear testimony of them?

2. Do our brothers think so of us?

3. Are we models of regularity?

4. Do we examine ourselves frequently on this important subject?...

5. Do we pray for the grace to observe our Rules well?...

23.—*The Violation of Rules.*

He, therefore, that shall break one of these least commandments,...shall be called the least in the kingdom of heaven. (St. Matt. v. 19.)

How reprehensible is the religious who violates his Rules! what responsibility does he not assume!

1. He fails in what God demands of him...
2. He acts contrary to his most sacred promises...
3. He enters upon a dangerous way, which inevitably leads him to a violation of the precepts...
4. He afflicts his Superiors, scandalizes his brethren and the public...
5. He weakens the discipline of his order, and undermines its foundations...

— If, then, we wish to please God, to fulfil our engagements, to labor for our sanctification, to edify our neighbor, and be useful to the Institute, we must:

1. Observe our Rules well...
2. According to our position in the community, apply all our zeal to have them observed by our brothers...
3. Direct our attention to all...
4. Never pardon irregularities in ourselves...
5. Pray to God to preserve always amongst us the faithful observance of our holy Rules...

24.—*On Relaxation.*

You did run well: who hath hindered you? (Galat. v. 7.)

Relaxation is a spiritual failure, a wandering from the right way, a partial abandonment of regular practices...

What a misfortune for religious to fall into this state!

1. They advance towards tepidity and towards sin...
2. They cause the greatest injury to their Institute...
3. They belie the sanctity of their habit...
4. They deprive themselves of the graces and consolations wherewith God would favor them, were they fervent...
5. They lose their vocation little by little...

— Would we avoid relaxation, that root of so many evils?

1. Let us avoid every fault, even of frailty, every deliberate infraction of the rule...
2. Let us be faithful to all our exercises...
3. Let us often renew our good resolutions, especially when we receive the Sacraments...
4. Let us detach ourselves from the world as much as possible...
5. Let us take for models our most fervent brothers...

25.—*Fidelity in Little Things.*

He that feareth God, neglecteth nothing. (Eccl. vii. 19.)

Let us observe all our Rules, even those which may appear to us the least important...

Let us make no distinction between little and great things, amongst those that God requires of us...

1. All is great that is done for Him...

2. Fidelity in small things makes us advance rapidly in the way of sanctification...

3. It is for us a source of numerous graces, and increases our merits considerably...

4. It disposes us to great things...

5. It is the surest sign that we are in a state of fervor.

— Penetrated with these truths,

1. Let us keep all our Rules exactly...

2. Let us not neglect even those which may seem to us trifling...

3. Let us respect them on the same title as the others...

4. Let us have their exact observance at heart...

5. Let us observe them faithfully, with a view to please God, the expression of whose will they are in our regard...

26.—*Unfaithfulness in Little Things.*

He that contemneth small things, shall fall little by little. (Eccl. xix. 1.)

How calamitous is infidelity in little things!

1. It leads to infidelity in great things, as we learn from holy Scripture, as well as from the masters of a spiritual life, from reason and experience...

2. It weakens piety and diminishes charity...

3. It draws the soul into the ways of darkness, illusion, and blindness...

4. It deprives it of many graces...

5. It is by infidelity in little things that the devil leads it into and afterwards keeps it in the abyss of sin...

— Therefore,

1. Let us watch over ourselves, in order to avoid every fault, every imperfection...

2. Let us form in ourselves a delicate and upright conscience...

3. Let us yield to the first reproaches it makes to us...

4. Let us punish ourselves for any infidelity to our duties...

5. Let us ask of our Lord the grace to accomplish exactly what he demands of us...

27.—*Spiritual Exercises in General.*

Attend unto reading, to exhortation, . . . meditate on these things. (1 Tim. iv. 13, 15.)

How we ought to esteem our spiritual exercises, and make ourselves faithful to them!

1. They are for us precious occasions of meriting . . .

2. They are our property, our right . . .

3. It is by them that the graces of our state, of which we have a particular need, come to us . . .

4. They are the nourishment of our soul; it finds in them or by them its repose, its light, its strength . . .

5. All good religious have esteemed them from the bottom of their heart; and made themselves faithful to them . . .

— Let us show that we also esteem them . . . Let us acquit ourselves of each of our exercises,

1. In the time prescribed.

2. During all that time . . .

3. In the place appointed . . .

4. With the intention of drawing therefrom all the spiritual fruit that God has attached to them . . .

5. With a true fervor . . .

28.—*On Prayer.*

To thee, O Lord, have I lifted up my soul. (Ps. xxiv. 1.)

Prayer is an act the most excellent, the most noble that man can accomplish on earth . . . By it:

1. We adore God and celebrate His greatness.

2. We thank Him for His innumerable benefits.

3. We solicit from His bounty and His mercy the pardon of our offences.

4. We ask of Him all that we need in the order of grace and in the order of nature.

5. We supplicate Him on behalf of our neighbor, . . . and on behalf of the souls in Purgatory.

— Ah! let us, then, be men of prayer, keeping our soul truly elevated towards God:

1. Adoring Him profoundly in union with Jesus Christ.

2. Blessing Him for His inestimable and innumerable gifts . . .

3. Asking Him to forget our offences . . .

4. Beseeching Him to give us the daily bread of soul and body.

5. Imploring Him, with the most lively fervor, for the Church, for the Institute, for our parents, for our pupils, . . . for the souls of the faithful departed . . .

29.—*Qualities of Prayer.*

You ask and you receive not, because you ask amiss. (St. James, iv. 3.)

Prayer ought to be a serious act, and requires, consequently, certain dispositions on our part. We must pray:

1. With attention, with application of mind...
2. With fervor and conviction...
3. With humility, and a feeling of our own unworthiness.
4. With an entire confidence, founded on the goodness of God, and on the merits of Jesus Christ, in whose name we pray...
5. With perseverance, never wearying of prayer...

— Let us do all in our power, therefore, that our prayer may have the qualities which render it efficacious.

1. Let us recollect ourselves when about to commence...
2. Let us remember the presence of God...
3. Let us think on our nothingness,...our wants,..on the goodness of Him whom we invoke...
4. Let us pray with purity of intention, with the sincere will to correspond faithfully with the graces that we ask...
5. Let us supplicate our Lord to teach us to pray well...

30.—*Necessity of Prayer.*

Persevere in prayer. (Col. iv. 2.)

What reasons urge us to conform to this precept of the Apostles—persevere in prayer!

1. Creatures of God, children of God, we owe Him a homage of adoration, of gratitude, of love; now, it is by prayer that we render it to Him...
2. We have an absolute need of grace; but is it not by prayer that we obtain it?...
3. It is necessary to imitate Jesus Christ, and to obey Him: now He has given the example and the precept of prayer.
4. We are religious; but a religious looks upon himself only as a man of prayer...
5. We wish to live and die in fervor; but it is prayer that will keep up the fire thereof...

— Convinced of the necessity of prayer:

1. Let us pray often, pray continually...
2. Let us pray well...
3. Let us be very assiduous to the Community prayers...
4. Let us render to ourselves an account of the manner in which we pray...
5. Let us have at heart to be really men of prayer...

31.—*Efficacy of Prayer.*

Whosoever asketh receiveth. (St. Matt. vii. 8.)

Nothing is better established than the efficacy of prayer:

1. The holy Scripture expresses it in a multitude of texts...

2. The saints of the Old as well as the New Testament wrought by prayer innumerable prodigies...

3. Jesus Christ has said: "Whoever asks, receives. Whatsoever you shall ask of my Father, in my name, shall be given you."

4. No one has prayed to that divine Saviour without being heard.

5. The saints all teach the efficacy of prayer, and the experience of all times proclaims it with them.

— We must, then:

1. Esteem and love prayer...

2. Bless God for having given us that means of drawing down His graces upon us...

3. Pray with the most entire confidence of being heard...

4. Ask much of God, who wishes to give us much...

5. Pray often, but especially in moments of trial...

32.—*On Community Prayers.*

Where there are two or three gathered together in my name, there am I in the midst of them. (Matt. xviii. 20.)

Let us consider the excellence of common prayer.

1. It is the object of a special promise of Jesus Christ...

2. The church earnestly recommends it to the faithful...

3. It has all access to the heart of God, for Jesus Christ has said: "If two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven"...

4. It is well calculated to excite fervor in us...

5. It tends to render our thoughts and sentiments uniform, and thus establishes amongst us a union of mind and heart.

— Therefore,

1. We must esteem and love our Community prayers...

2. We must become very assiduous to them...

3. We must pronounce their every word well, and harmonize our voice with that of our brothers...

4. We must unite our intention with them...

5. We must pray with faith,...attention,...piety...edification...

33.—*On Meditation and its Excellence.*

Blessed is the man who hath meditated upon the law of the Lord. (Ps. i. 1, 2.)

All proclaims the excellence of meditation...

1. The saints all loved and appreciated this exercise...

2. They praised it exceedingly.

3. All the founders of Orders, and particularly our venerable Father, have recommended its practice...

4. Our rules place meditation in the first rank among our daily exercises, and so dispose the others as to make it more easy to us, and to help us to preserve its fruits...

5. Furthermore, it suffices to consider what it is in itself, in order to understand its excellence...

— We must, then:

1. Appreciate and love it as it deserves...

2. Speak of it only with praise...

3. Esteem ourselves happy in being enabled to devote ourselves thereto...

4. To prefer it to every other occupation...

5. To have at heart the making it well, and to take means to do so...

34.—*Efficacy of Meditation.*

My heart grew hot within me, and in my meditation a fire shall flame out. (Ps. xxxviii. 4.)

We may say of meditation what Solomon said of wisdom: "All good things came to me together with her." What salutary effects does it not produce!

1. It enlightens our mind on the truths of salvation...

2. It softens our heart and attaches it to good...

3. It excites and nourishes fervor within us; it makes the presence of God more sensible to us...

4. It fills us with horror of sin, and makes us avoid it...

5. It fortifies our will for the practice of virtue, renders us firm in the service of God, and hastens in an admirable manner our progress towards perfection.

— Therefore,

1. Let us love and esteem it more and more...

2. Let us look on it as being the refreshment and indispensable repose of our souls...

3. Let us be very assiduous to it...

4. Let us do all we possibly can, in order that it may have its entire efficacy for us...

5. Let us pray, and ask of God to be truly men of meditation...

35.—*Necessity of Meditation.*

With desolation is all the land made desolate, because there is none that considereth in the heart. (Jerem. xii. 11.)

There is nothing whatever more useful, more necessary, for the religious than the exercise of meditation.

1. It is the sentiment of all the saints, and all masters of a spiritual life...

2. Without meditation we cannot live the life of faith...

3. Without meditation we cannot overcome ourselves...

4. Without meditation we cannot tend to perfection...

5. Woe to the religious who abandons or neglects meditation! His soul is as earth, left desolate...He enters upon a road of darkness and danger...

— Penetrated with the necessity of meditation,

1. Let us never omit that holy exercise...

2. Let us ask the grace of being faithful to it...

3. Let us employ well all the time which the rule consecrates to it.

4. Let us preserve by every means the spirit of meditation...

5. Let us avoid whatever might cause us to lose it.

36.—*Means to make Meditation well.*

Before prayer prepare thy soul, and be not as a man that tempteth God. (Eccl. xviii. 23.)

He who wishes the end, ought to wish also the means... Do we wish to make meditation well? Let us accustom ourselves to a pious, regular, and mortified life... Let us bring to meditation the remote preparation, consisting:

1. In asking often of God the spirit of meditation...

2. In rendering ourselves most assiduous to this holy exercise.

3. In esteeming and loving it sincerely...

4. In avoiding sin, dissipation, love of created things...

5. In making our spiritual reading well...

Let us bring to it also the proximate preparation, choosing well our subject; and the immediate preparation, making, as it may be expedient, the acts of the first part.

— Let us ask ourselves before God:

1. If we are men of meditation...

2. If, at least, we sincerely desire to become so...

3. If we take the means...

4. If we employ them really and constantly...

5. If it is not the want of preparation which is the cause of our deriving so little fruit from this exercise...

37.—*Manner of making Meditation well.*

Lord, teach us to pray. (St. Luke, xi. 1.)

It is convenient to follow, for meditation, an order, a method, in connection with the spirit and the rules of the Institute to which we belong... As to us, our method is marked out by our venerable Father... Let us adhere to it: nothing would be so profitable to us...

1. Let us make the acts of the first part with fervor...
2. Let us, then, place the subject before our mind...
3. Let us make the acts of the second part...
4. Let us, in the act of application, make precise and particular resolutions, to be accomplished at such a moment and in such a place...Let us not dwell upon generalities...
5. Let us end with the review and the acts of the third part...

— Is it in this manner that we make our meditation?

1. Do we know well the acts to make in meditation?
2. Do we not omit some that are essential?
3. Do we fix our minds firmly on the subject on which we are to meditate?
4. Do we make precise and particular resolutions?
5. Above all, do we keep them?...

38.—*Distractions and Dryness in Meditation.*

My soul is as earth without water unto thee. (Ps. cxlii. 6.)

Let us consider, with regard to dryness and aridity in meditation and in the other spiritual exercises,

1. That every soul experiences them...
2. That they are no sign that we are in disgrace with God nor in tepidity...
3. That they do not prevent the grace of God from acting in us.
4. That this state is dangerous only if it is occasioned by our negligence or our infidelities...
5. That when it is but a trial, it is very salutary for us, because it leads us to humility and to pure love, and makes us merit much for heaven...We must, then:

1. Not be surprised at our spiritual dryness...
2. Correct what may be its cause, especially pride and sensuality...
3. Bear patiently those which depend not on ourselves...
4. Pray our Lord to come to our aid...
5. Persevere in the holy exercise of meditation, whatever difficulties we may experience therein...

39.—*Knowledge of One's Self.*

What sayest thou of thyself? (St. John, i. 22.)

Let us apply ourselves to the knowledge of ourselves.

1. Is it not necessary to know what good there is in us in order to perfect it, of evil in order to correct it?

2. We study created things for our use; but is it not reasonable to study ourselves first?...

3. Travellers for heaven, we must ask ourselves where we are with respect to our end...

4. Christians bound to form ourselves to the likeness of Christ, we should compare our conduct with His...

5. Stewards of the Father of the family, we should always be ready to render our accounts.

— The knowledge of ourselves is, then, an essential duty. Do we fulfil it? Do we know,

1. The state of our conscience?

2. The cause of our faults, our predominant passion?

3. The spirit which animates us,...the situation of our heart?

4. Our progress in the way of perfection?

5. The profit we derive from the sacraments, from meditation, from all the means of sanctification at our disposal?

40.—*The General Examination.*

Give an account of thy stewardship. (St. Luke, xvi. 2.)

Let us make often and well the examination of conscience:

1. God has given us a conscience; He wills that by it we render an account to ourselves of our actions.

2. All the saints were exact in making the examination of conscience, and earnestly recommended it.

3. Christ has said, "Be ye ready;" but without examination of conscience how shall we obey this precept?

4. Without this exercise we cannot regulate our morals, repress our evil passions, nor advance in perfection.

5. With it, on the contrary, we can easily practise virtue and remedy our defects.

— We must, then:

1. Esteem this exercise...

2. Never omit it...

3. Employ a suitable time therein...

4. Bring the utmost care thereto, and perform it in such a manner that it may be exact and faithful in every part...

5. Accompany it with a true regret for our faults, and a firm resolution to correct ourselves.

41.—*The Particular Examination.*

Thou wilt not be able to destroy them altogether, lest perhaps the beasts of the earth should increase upon thee. (Deut. vii. 42.)

The particular examination is that which bears upon a defect to be corrected, or a virtue to be acquired... Let us be faithful to it:

1. All the masters of the spiritual life recommend it...
2. They know how much this exercise helps us to know ourselves and to correct our defects...
3. Let us attack, by its means, first those defects which might scandalize or disturb our neighbor...
4. Let us direct it against our predominant passion.
5. Let us bring it to bear on the causes of our faults, and whatever strengthens the defect to be corrected.

— Let us follow, therein, the prescribed method.

1. Thanking God for his benefits...
2. Imploring the lights of the Holy Spirit...
3. Reading our subject, and reflecting on our conduct...
4. Exciting ourselves to sorrow for our faults...
5. Forming serious resolutions, usually in connection with those of the meditation...

42.—*Spiritual Reading.*

My words are spirit and life. (St. John, vi. 64.)

By spiritual reading, we mean that of a book which leads us to the love of God and the practice of virtue...

What motives we have to perform this exercise well!

1. It is God, it is Jesus Christ who speaks to us therein...
2. All the masters of a spiritual life recommend it, all the founders of Orders prescribe it...
3. All good religious make it exactly, and apply themselves to draw fruit from it...
4. How useful is it not! what lights, what motions towards good, what consolations does not the soul find in it!
5. What facts establish the utility of spiritual reading! Let us recall to our memory what it wrought in Saint Augustin, in Saint Ignatius, in Saint Teresa...

— We must, then:

1. Appreciate it highly...
2. Make it exactly...
3. Make it in a book truly capable to leave us salutary impressions...
4. Make it seriously, with the desire of profiting by it...
5. Take means to secure its fruits...

43.—*Method of Spiritual Reading.*

Thinkest thou that thou understandest what thou readest? (Acts, viii. 30.)

Besides the choice of a good book, it is necessary, if we wish to draw much fruit from our spiritual reading:

1. To implore the lights of the Holy Spirit...
2. To read with humility,...simplicity,...the spirit of faith,...exactitude,...attention and reflection,...the desire of profiting...
3. To stop from time to time, in order to make useful applications of what one has read...
4. To read again the passages which most impress us...
5. To terminate our reading by returning thanks to God for the lights which He has given us therein...

— Perhaps we draw but little fruit from our spiritual readings...Is it not:

1. Because we have not a truly spiritual book?
2. Because we read with negligence, or through curiosity?
3. Because we make no application of the truths which are explained in it?
4. Because we look more at the form than the thoughts?
5. Because we are not accustomed to recall afterwards to our mind what most impressed us in what we read?

44.—*Pious Conversations, Conferences.*

Teaching and admonishing one another. (Col. iii. 16.)

Amongst pious conversations we ought to place first the conferences prescribed by our Rules...

How we ought to esteem that exercise!

1. There, we are spoken to of what we love most: of God, of Jesus Christ, of the Most Blessed Virgin...
2. There, we are instructed in our duties, and especially in the duties of our state...
3. The conferences engrave on our mind the most salutary thoughts...
4. They lead us efficaciously to the practice of the virtues of the good religious and the good Master...
5. They contribute much to establish amongst us the spirit of community, the union of hearts...

— Understanding the utility of the conferences, let us assist at them:

1. With attention...
2. With humility and simplicity...
3. With the spirit of faith...
4. With affection, with a holy eagerness...
5. With a true desire of profiting by them...

45.—*On our Conversations in Recreation.*

If any man speak, let him speak as the words of God. (1 St. Peter, iv. 11.)

We are to speak in recreation only of the things of which our Rule permits us to speak. We owe this:

1. To our Venerable Father, who prescribed it to us...
2. To our brothers, whom we edify by this means...
3. To our Institute, whose Rules we have promised to observe, and of which the manner of passing the recreations well is one of the exterior supports...
4. To the dignity of our state: as religious, it is of heaven, and not of the world that we must discourse...
5. To our spiritual advancement, for holy conversation nourishes piety, whilst profane conversation dries up the heart, and are deadly for the religious spirit...

— To pass our recreations conformably to the Rule:

1. Let us never speak of what might disedify or wound charity...or merely from curiosity...
2. Let us not speak of what is personal to us...
3. Let us speak of God, of Jesus Christ, of religion...
4. Let us speak of Mary, our good Mother,...of Saint Joseph,...of the angels, the saints...
5. Let us speak of our vocation and our duties...

46.—*The Annual Retreat, its Necessity.*

Behold, now is the acceptable time; behold, now is the day of salvation. (2 Cor. vi. 2.)

Let us make our retreat well; everything obliges us to do so...

1. It is necessary for us to be enlightened on the state of our soul, to repair our spiritual losses, and renew ourselves in fervor...
2. It is for the maintenance of regularity in our communities...
3. It is a great grace, for which we must render an account, and perhaps soon...
4. Who can tell that this retreat may not be our last?... that it will not be decisive of our salvation?...
5. Not to profit thereby, would be to abuse grace in the most deplorable manner...

— Penetrated with these truths,

1. Let us appreciate the retreat as a signal favor...
2. Let us desire it ardently...
3. Let us prepare for it in advance, and seriously...
4. Let us put ourselves in a state to profit much by it...
5. Let us earnestly ask this grace of our Lord...

47.—*On the Means of making the Retreat well.*

I will lead her into the wilderness, and I will speak to her heart. (Osee, ii. 14.)

In order to profit by the retreat, we must, above all:

1. Comprehend the need we have of it, and desire sincerely to profit by it, bringing it to a holy ardor.

2. Enter upon it as soon as possible; it would even be expedient to prepare for it by some days of half-retreat.

3. Comfort ourselves therein with much edification; remain in silence and recollection.

4. Pray fervently to the Holy Spirit to remove from our thoughts all outside occupations, and make of our faculties the use which the different exercises demand.

5. Form good resolutions, and, as far as depends upon us, secure their fulfilment...

— And now let us reflect on our dispositions:

1. Do we appreciate the grace that is given us?

2. Are we deeply persuaded that we have an immense want of the retreat?

3. Do we enter upon it with a true distrust of ourselves and an entire confidence in God?

4. Do we enter upon it with a good will to correspond with the designs of God on us?

5. Do we pray to obtain the grace to make this retreat well, so important for our sanctification and our salvation?

48.—*The Remembrance of the Retreat.*

O my soul, never forget all He hath done for thee. (Ps. cii. 2.)

Let us not forget the graces wherewith God has favored us in the last annual retreat; let us remember them:

1. To thank Him for these days of salvation...

2. To put ourselves in the dispositions of mind, of heart, and of will in which we were then...

3. To recall our resolutions to our minds...

4. To examine if we have been faithful to them...

5. To ask pardon for having so often forgotten them, to form them anew, and to take the proper means of accomplishing them?

— We wished by our retreat to form ourselves again, on the model of our Rules. Has this end been attained?

1. Let us recall our duties as religious and teachers...

2. Let us again read our resolutions.

3. Let us interrogate our conduct: how many omissions!

4. Let us deplore them, seek out their cause and prevent them...

5. Let us commence at once to belong entirely to God...

49.—*Spiritual Combat.*

The life of man upon earth is a continual warfare. (Job, vii. 1.)

Our life here below is a continual combat.

1. We have to combat the world,...the devil,...and our passions...

2. Our enemies are numerous,...powerful,...crafty and persevering...

3. But we have with us Jesus Christ, our chief...

4. We have for auxiliaries the Most Blessed Virgin, the angels, the saints—all heaven...

5. We have at our disposal numerous means very proper to secure the victory; such as prayer, the sacraments, and spiritual direction.

—Therefore,

1. Let us not fear our enemies...

2. Let us not be surprised at their attacks...

3. Let us unite ourselves to Jesus Christ...

4. Let us combat them afterwards with courage,...confidence,...prudence,...patience and perseverance...

5. Let us secure our victory by a true devotion towards the Blessed Virgin, so terrible to the demons, and whom the Church calls "Help of Christians."

50.—*Jesus, our Master, in the Spiritual Combat.*

I came not to send peace, but the sword. (Matt. x. 34.)

Jesus Christ is our model and our master in the warfare to be waged against the enemies of our salvation:

1. He opposed to the maxims of the world His holy doctrine and the examples of all virtues.

2. He withstood the devils, defeated their projects, ruined their empire by His word and the works of His grace...

3. He made war on pride by His self-annihilation...

4. He made war on covetousness and cupidity by the most entire poverty...

5. He made war on sensuality by making Himself a man of sorrows, and calling all to bear their cross after Him...

—What a master and what a model!

1. Let us admire Him...let us celebrate His triumph...

2. Let us study His conduct in His conflicts with our enemies...

3. Let us imitate Him, and walk in His footsteps...

4. Let us keep ourselves in union with Him...

5. Let us triumph by His grace, and by virtue of His name...

51.—*On the Struggle between Good and Evil.*

The flesh lusteth against the spirit, and the spirit against the flesh. (Galat. v. 17.)

Let us meditate on the struggle between good and evil.

1. This struggle commenced in heaven, by the revolt of the bad angels and the faithful resistance of the good...

2. It was renewed, upon earth, the day on which our first parents eat the forbidden fruit, and when the Son of God offered Himself as a victim to save us...

3. Since then, it is permanent and universal...

4. We are, in this struggle, witnesses, acting subjects, entered for the combat: its result will be the possession of our souls by Jesus Christ or by the devil...

5. Jesus Christ and the devil; behold the two chiefs who dispute the world.

—To which do we wish to belong?...To Jesus Christ? ...We must, then:

1. Give ourselves to Him...

2. Fight His battles...

3. Resist temptations energetically...

4. Love good for its own sake, and testify it by our zeal and our self-denial...

5. Pray that we may overcome the spirit of evil...

52.—*On Temptation in General.*

My son,...prepare your soul for temptation. (Eccl. ii. 1.)

Let us consider the nature, the origin, the principal characters of temptation, and what duties result from it.

1. By temptation is meant all solicitation to evil...

2. God is not the author of temptations; but He permits them, to prove us, and to make us advance in sanctity...

3. They are caused by the devil and our vitiated nature...

4. They are of all sorts,...adapt themselves to all,... succeed each other as it were uninterruptedly...

5. All men, even the holiest, are subject to them...

—Let us form, then, a just idea of temptations.

1. Let us not be troubled about them...

2. Let us keep ourselves united to Jesus Christ, and we shall always triumph over them...

3. Let us pray Him to be our strength, and trust in Him...

4. Nevertheless, we must not expose ourselves to them: they might, especially then, be fatal to us...

5. Let us prevent them, as much as possible, by modesty of the eyes, application to labor, and vigilance over our heart...

53.—*The Manner of combating Temptations.*

Watch ye, and pray, that ye enter not into temptation. (St. Matt. xxvi. 41.)

It is necessary, in order to triumph over temptations, to foresee them and put ourselves in a state to resist them; that is to say, that we must:

1. Watch over our mind, our heart, our senses...

2. Not remain idle, unoccupied; but labor with ardor in the employment which obedience assigns to us...

3. Distrust ourselves and confide in God...

4. Animate ourselves with a great love towards Jesus Christ, and a true devotion to the Most Blessed Virgin...

5. Observe our Rules faithfully...

— When we are tempted, we must:

1. Resist the devil from the very beginning,...repulse, without hesitation, the first thought, the first image...

2. Incline towards God with all the strength of our will.

3. Resist with calmness,...strength,...courage,...contempt of the tempter,...perseverance...

4. Employ the word of God,...above all, prayer...

5. Have recourse to our spiritual director...

54.—*The Temptation of Jesus Christ in the Desert.*

Jesus was led by the Spirit into the desert to be tempted by the devil. (St. Matt. iv. 1.)

Jesus Christ suffered temptation in order to glorify His Father, to repair the original fall, to triumph over the devil.

What instructions He gives in this incident of His life!

1. Jesus Christ prepares Himself for temptation: we must then take precautions against it...

2. Jesus Christ is tempted: no wonder we should be so...

3. The demon approaches Jesus Christ: what audacity!

4. He urges Him to work a miracle,...to cast Himself from the pinnacle of the temple,...he dares to ask Him to adore him...

5. Jesus Christ repulses him with the words of Scripture...

Let us imitate our adorable Master:

1. Let us prepare for temptation by prayer and penance...

2. Let us keep ourselves on our guard...

3. Let us not yield to the devil in small things; he would soon come to greater...

4. Let us make use of the words of Holy Scripture against him.

5. Let us observe our Rules, and we shall find therein our security...

55.—*On Discernment of Spirits.*

Believe not every spirit; but try the spirits, whether they be of God. (1 St. John, iv. 1.)

Man is under the influence of two opposite spirits: the good and the bad, grace and the devil...

In order to know if we are only under the influence of the good spirit, let us consider the motions of our heart:

1. In their origin, demanding of them whether they emanate from grace, or nature, or the devil...

2. In their effects, examining if they produce in our souls peace, the desire of good, the love of truth...

3. In themselves, examining if they are constant, regular, opportune, and if they grow with the action of grace...

4. In their end, examining if they really refer to the glory of God and our salvation...

5. In their conformity with the evangelical maxims, our holy Rules, the duties of our state...

— Do we wish to act only by the good Spirit?

1. Let us often and fervently invoke the Holy Spirit...

2. Let us have a great devotion to our guardian angel.

3. Let us mistrust ourselves in everything that is not in accordance with the simplicity of our state or which tends to turn us from our duties...

4. Let us decide nothing in moments of trouble...

5. Let us make ourselves well known to our Superiors...

56.—*War against the Passions.*

If you live according to the flesh, you shall die. (Rom. viii. 13.)

It is necessary to combat our passions; for,

1. They are our most formidable enemies...

2. Jesus Christ calls us to this conflict...

3. All the saints combated their passions, and exhorted the faithful to combat theirs.

4. As religious, we can have no compact with ours...

5. As Christian teachers, we must have dominion over them, under pain of compromising all...

— Let us combat them all, but particularly that which is predominant in us...Let us combat them:

1. With the aid of grace, from the very beginning, and with all the energy of our will...

2. By removing whatever fosters or nourishes them...

3. With distrust of ourselves and confidence in God.

4. With patience and perseverance...

5. By changing their object, and substituting for it one of the supernatural order.

57.—*Improvement of Temper.*

Put off the old man; and be renewed in the spirit of your mind. (Eph. iv. 22, 23.)

Let us labor to reform our character; all obliges us to do it, and makes it a law of duty...

1. A good temper renders us happy and estimable; a bad one renders us despicable and unhappy.

2. Do we wish for good to be done; we must first wish it done in ourselves...

3. We desire our perfection, but does that not suppose a good temper?

4. We wish to honor religion; let us show, then, that it helps us to become meek, amiable, sociable, and generous...

5. We desire to produce fruit among the young; but how can we succeed in doing so, if we have not a good temper?

Therefore:

1. Let us study our disposition...

2. Let us see what are its defects...

3. Let us apply ourselves seriously to correct them.

4. Let us combat them with energy and constancy...

5. Let us pray our Lord to reform in us all that may prevent our doing the good He has called us to do...

38.—*Watchfulness over our Heart.*

With all watchfulness keep thy heart. (Prov. iv. 23.)

Let us guard our heart, and watch over it, in order to preserve it for God. What reasons have we not for doing so!

1. Our heart is what God esteems the most in us...

2. It belongs to Him; it is a sacred deposit, of which we must render an account to Him...It belongs to Jesus Christ, who has given His blood to possess it...

3. It is the dearest thing we have...

4. To guard it with care constitutes our happiness,...our security,...our glory,...our merit...

5. Not to watch over this treasure would be to run the greatest risk of losing ourselves forever...

— Yes, let us guard our heart; and to that end,

1. Let us often produce acts of divine love...

2. Let us esteem only what God esteems...

3. Let us have no affection for creatures, but only for God and the things of God...

4. Let us avoid even the shadow of familiarity; let us break from the beginning all natural connection...

5. Let us have an affectionate devotion towards the heart of Jesus, and let us form our heart on that model...

59.—*The Division of the Heart.*

Their heart is divided, now they shall perish. (Osee, x. 2.)

To divide our heart is to wish to love God and the creature at the same time, without loving the latter for God. Now this division is:

1. Unjust, for God alone has a right to our heart...
2. Injurious to God ... painful to the heart of Jesus...
3. Guilty, opposed to our most sacred duties...
4. The beginning of all sorts of troubles and disorders...
5. Delusive, for in reality the division of the heart is impossible, as Jesus Christ teaches us in these words, "No one can serve two masters"...

— Let our heart be, then, all for Jesus Christ...

1. Let us remember what it has cost Him...
2. Let us give it to Him entirely and forever...
3. Let us break firmly every attachment to creatures.
4. Let us make well known to our Superiors the tendencies of our affections...
5. Let us carefully meditate on the amiability of Jesus, and we shall feel ourselves disposed to love Him alone...

60.—*Our Detachment from the World.*

Be not conformed to this world. (Rom. xii. 2.)

Religious ought to detach themselves from the world, following the prescription of their Rule...

Now, ours prescribes to us:

1. To have the greatest reserve with persons outside...
2. To maintain with them only the relations enjoined by obedience...
3. To take, even in that case, all the precautions which prudence recommends.
4. To not occupy ourselves with the affairs of the world...
5. To remain in the solitude of our communities...

— Let us observe faithfully all these points:

1. Let us keep as much as possible exterior retreat...
2. Let us leave nothing unknown to our Superiors of our relations with persons outside...
3. Let us not go out alone. Let us be very modest in the streets, reciting the beads there assiduously...
4. Let us neither pay, nor put ourselves in the way of receiving visits; let us be brief and reserved in those which we cannot avoid...
5. Let us ask of our Lord the grace to act only by His Spirit, and never by the spirit of the world...

61.—*Dangers of Intercourse with the World.*

He that toucheth pitch shall be defiled with it. (Eccl. xiii. 1.)

If an ancient could say, "I have never gone amongst men without returning less a man," how much more may a religious say that he always returns less a religious !...

1. He loses there the spirit of his state...

2. He acquires a taste for the pomps and vanities of worldlings...

3. He is not slow to adopt and to follow the pernicious maxims of the world...

4. He draws upon himself all sorts of uneasiness and troubles, and prepares for himself cruel remorse...

5. He much endangers his piety,...his morals,...his vocation,...his eternal salvation...

— We must, then, if we have our salvation at heart,

1. Avoid the world...

2. Keep on our guard in our relations with it...

3. Surround ourselves with all the precautions indicated by our Rules...

4. Break off all connection with persons outside,...attend to the first warning of conscience.

5. Pray our Lord to preserve us from the dangers of the world, to preserve us always in His service and in His holy love...

62.—*Necessity of Flight from the World.*

The world is crucified to me, and I to the world. (Gal. vi. 14.)

All commands us to shun, to fly from the world:

1. Our own interests, for it is written: "He that loveth danger shall perish therein." (Eccl. iii. 27.)

2. The example and the precepts of Jesus Christ...

3. Our Rules...

4. The engagements we have contracted...

5. The edification of our brothers and the public...

— We must, then, according to the recommendation of our venerable Father,

1. Have no intercourse with people of the world...

2. Keep faithfully the solitude of our communities.

3. Live according to the spirit of our state...

4. Be docile to the grace which leads us to fly from the world...

5. Pray our Lord to preserve us from the perils attending intercourse with the world...

63.—*Our Conduct on the subject of Good and Bad Example.*

All things work together unto good, to such as love God. (Rom. viii. 28.)

Nothing exerts more influence than example.

1. What good does not good example produce!...

2. Happy, then, those who give it!...Happy also those who are witness of it!...

3. But, alas! side by side with good example, there is too often found bad...

4. What evil does it not occasion!...

5. How it wounds the heart of Jesus! Hence that divine Master has said, "Woe to him by whom scandal cometh!" Have we not good examples before our eyes? Let us thank God for them... let us dispose ourselves to imitate them... let us profit by them, in order to encourage ourselves in doing good...

— Are we witness to, or do we hear of any scandal? ɔs

1. Let us grieve for it through motives of faith...

2. Let us not be astonished at it...

3. Let us make honorable amends to our Lord...

4. Let us pray for the unfortunate who outrages Him...

5. Let us endeavor the more to glorify this divine Saviour, whom we behold so often offended...

64.—*On Good-will.*

Peace on earth, to men of good-will. (St. Luke, ii, 14.)

Happy those who are of good-will!

1. God favors them with the greatest graces...

2. They make them fructify, and enrich themselves for heaven...

3. They effect much good...

4. They advance unceasingly the work of their sanctification.

5. They taste interior peace, which is the only true peace...

— Have we a good will?

To assure ourselves of it, let us examine:

1. If we correspond faithfully with grace...

2. If we obey as true religious...

3. If we pursue, with courage and perseverance, the realization of the good which God demands of us...

4. If we deplore our faults, and carefully avoid the occasions of them...

5. If we form good resolutions and accomplish them faithfully...

65.—*On Openness of Heart.*

Woe to him who is alone! (Eccl. iv. 10.)

God conducts us by our Superiors... Let us be fully and entirely open in their regard...

1. All the masters of the spiritual life prescribe this...
2. Our venerable Father deems it of the greatest importance.
3. The Holy Spirit has said, "Woe to him who is alone!"
4. Experience has, alas! but too often shown the truth of this maxim...
5. The account of our interior well made defeats the projects of the devil, and is a source of light and peace...

— Let us, then, make it regularly.

Let us make it:

1. With faith, as speaking to God...
2. With the confidence of a child towards his father.
3. With simplicity and candor...
4. With humility, distrust of our lights...
5. With exactitude, considering every point well...

66.—*On Scrupulosity.*

Let not your heart be troubled. (St. John, xiv. 1.)

Scrupulosity is an error of conscience, which makes us believe that to be sin which is not sin, or a grave fault that which is only a slight fault. It is in general very hurtful:

1. It makes us find the yoke of Jesus Christ heavy, and solicits us to abandon the service of that good Master.
2. It enlists us in the way of darkness and illusion.
3. It tends to repel from religion persons connected with us;...it paralyzes the good we might do...
4. It prevents us from advancing in perfection; it ruins the spirit of community...
5. It proceeds from the devil, ignorance, and obstinacy...

— Therefore, let us not allow it to go on; and if we were subject to it, let us remedy it:

1. By despising it...
2. By acquiring an exact knowledge of religion...
3. By regarding rather the goodness of God, than His justice.
4. By multiplying our acts of love towards Him...
5. Above all, by being entirely docile in regard to our spiritual director.

Nevertheless, let us be careful that, under pretence of avoiding scrupulosity, we do not fall into relaxation...

67.—*Alternate Consolations and Trials.*

The Lord is good, and giveth strength in the day of trouble. (Nahum, i. 7.)

The spiritual life has its moments of consolation. God wills it so:

1. To make us think of His goodness...
2. To encourage us in the way of virtue...
3. To detach us from pleasures here below, so vile in comparison with the pleasures which grace procures...
4. To make us desire heaven and its ineffable joys...
5. To prepare us for the trials which are to come...

Let us enter, then, into His adorable designs, and reanimate ourselves in fervor and fidelity in His service.

But the spiritual life has also its moments of trial and interior desolation. God wills or permits it to try our fidelity, to render us humble, to make us acquire merits, to punish us for some attachment to creatures, to dispose us for particular graces.

— We must, when we are in this state:

1. Adore the divine will...
2. Redouble our prayers...
3. Not allow ourselves to be discouraged...
4. Renew our confidence in our Lord.
5. Offer ourselves to Him to suffer, by His grace and for His sake, even more pains than we are undergoing...

In both states, we must humble ourselves, make ourselves well known, and take no important determination...

68.—*Peace of Conscience.*

Much peace have they that love thy law. (Ps. cxviii. 165.)

Our conscience is in peace when there is a conformity between our acts and the law that we ought to observe.

Let us appreciate peace of conscience; because,

1. It constitutes our sweetest joy...
2. It is the condition of all true happiness...
3. It constitutes our honor and our glory...
4. It disposes us to receive grace with fruit...
5. It renders us apt to do much good...

— Let us, then, do all in order to enjoy it:

1. Let us not permit ourselves to fall into scrupulosity...
2. Let us, on the other hand, avoid relaxation...
3. Let us not permit in ourselves even the least fault...
4. Let us never remain in the state of sin...
5. Let us often think that our conscience shall accuse or justify us at the tribunal of Jesus Christ ...

69.—*On Sanctity.*

Be ye holy, because I, the Lord your God, am holy. (Lev. xix. 2.)

Let us endeavor to become holy; nothing is so important.

1. God tells us: "Be ye holy, because I am holy."

2. Jesus Christ calls us to holiness, and merits that grace for us by His labors and His death...

3. We are Christians only to sanctify ourselves.

4. As religious, we must sanctify ourselves under pain of abusing the graces of our state...

5. Let us think that all our interests are here at stake, for, on the last day, there will be only saints or reprobates...

— Therefore:

1. Let us avoid sin, even the very shadow of sin...

2. Let us study our duties well, and practise them faithfully...

3. Let us ardently desire our spiritual advancement...

4. Let us acquit ourselves carefully of our exercises, which may contribute so much to our sanctification...

5. Let us supplicate our Lord, in the name of His sufferings and death, to enable us to attain to the salvation which He has merited for us...

70.—*Christian Perfection.*

Be ye, therefore, perfect, as also your heavenly Father is perfect. (St. Matt. v. 48.)

As Christians, we are bound to tend to perfection.

1. Jesus Christ has said to all: "Be perfect, as your heavenly Father."

2. Jesus Christ is perfection itself; now, we ought all to imitate Him...

3. The graces which He grants to us have for their object our perfection; it would, then, be to resist or abuse them to not tend thereto...

4. The time of life is given us to sanctify ourselves; let us be, then, more holy as we live longer, or have less time to live...

5. Let us not stop...Furthermore, we cannot, for not to advance is to retrograde...

— Penetrated with these motives:

1. Let us ardently desire our spiritual advancement.

2. Let us render to ourselves an account of our progress...

3. Let us carefully study Jesus Christ, our model.

4. Let us imitate Him in His thoughts, His sentiments, His actions.

5. Let us ask of Him strength and courage to walk in His footsteps, and to form our life on His...

71.—*Religious Perfection.*

He that is just, let him be justified still. (Apoc. xxii. 11.)

As religious, we are under the strictest obligation to tend constantly to perfection:

1. It is, according to all the doctors, an essential duty in our state...

2. It is for this end that God gives us His graces.

3. Jesus Christ demands it of all the faithful; how much more does he demand it of us!

4. We have promised to God, to the Church, to the Institute, to work unceasingly for our perfection...

5. Not to tend to perfection is always a great misfortune; to neglect it absolutely, would be a crime.

— What is our conduct on this most important point?

1. Do we think of perfecting ourselves more and more?

2. Do we occupy ourselves seriously with it?

3. Do we make our perfection consist in the entire accomplishment of the duties of our state?

4. Of what defects do we correct ourselves? What virtues do we labor to acquire?...

5. Do we pray for the grace of tending efficaciously and unceasingly to perfection?

72.—*Union with Jesus Christ.*

Abide in me, and I in you. (St. John, xv. 4.)

Union with Jesus Christ is absolutely necessary for us, and, moreover, infinitely glorious and advantageous. By this union, in fact,

1. We return to God, from whom sin had separated us, ...we live the supernatural life...

2. We triumph over the enemies of salvation.

3. We sanctify ourselves.

4. We labor efficaciously for the salvation of souls.

5. We are children of God,...members of the Church,... associates of saints,...heirs of heaven...Union with Jesus Christ makes our strength,...our happiness, our riches...

— Wherefore,

1. Let us esteem it as the greatest advantage...

2. Let us desire it with ardor...

3. Let us fear more than all whatever might weaken it...

4. Let us establish ourselves therein, and make it very close...

5. Let us beseech our Lord to give us the grace to be united to Him in time, that we may be so in eternity...

73.—*Purity of Intention.*

If thine eye be single, thy whole body shall be lightsome. (St. Matt. vi. 22.)

How important it is for us to act through motives of faith, and for the ends that are pleasing to God!...

Without this attention, in fact,

1. We would not act as rational beings...
2. We would not fulfil the end of our creation...
3. We would not be true disciples of Jesus Christ...
4. Much less would we be worthy religious...
5. What folly would be ours! Working for created things, what profit would we derive from it? whereas by working for God, we draw upon ourselves His benedictions, and acquire numberless merits...

Have we purity of intention?

— We shall know that especially

1. If we voluntarily sacrifice our inclinations to the known will of God...
2. If we are as content with one position as another, provided we are thereby obedient...
3. If we work, when alone, with the same perfection as we do in the presence of our Superiors...
4. If difficulties do not discourage us...
5. If we rejoice in good, whoever may be its author...

74.—*Sanctification of our ordinary Actions.*

He hath done all things well. (St. Mark, vii. 37.)

After the example of our Lord, let us do all things well:

1. God wills it of us...
2. It is necessary, in order to correspond with His graces...
3. Jesus Christ has given us the example of it...
4. We are bound to tend to perfection; now, it consists above all, in doing our ordinary actions well...
5. This is a source of great spiritual riches...

— Yes, let us apply ourselves to do our ordinary actions well; that is to say, to do them,

1. According to the requirements of obedience...
2. With attention and affection...
3. With courage and perseverance...
4. With the interior spirit, and also with purity of intention.
5. In union with Jesus Christ, making our actions like unto His.

75.—*On Routine.*

Why stand you here all the day idle? (St. Matt. xx. 6.)

Routine is the habit of doing things without attention, without views, without motives.

1. It is unworthy of man, who ought to act always as an intelligent being...

2. It is unworthy of the Christian, and still more of the religious, who ought to act only by the inspiration of grace...

3. It lessens considerably, and often even annihilates the merit of our act...

4. It enfeebles in us the sentiment of holy things...

5. It paralyzes the salutary action of meditation...of examination...of confession...of communion...of all the ordinary means of sanctification...

— Let us, then, apply ourselves to prevent it, or free ourselves from it; and to that end,

1. Let us frequently enter into ourselves...

2. Let us examine the motives on which we act...

3. Let us offer all our actions to God...

4. Let us vary neither the manner of performing our daily actions, nor our motives in performing them...

5. After each action, let us examine how we have performed it.

76.—*Interior Spirit.*

The kingdom of God is within you.

The interior spirit is the holy habit of occupying our mind and heart with God and the things of God. Happy the religious who possess it!...

1. They fulfil their end...

2. They imitate Jesus Christ and tend to perfection...

3. They profit by all their spiritual exercises...

4. They are detached more and more from creatures...

5. God communicates Himself to them surprisingly...

Our Lord overwhelms them with His consolations...

— Let us labor, then, to acquire the interior spirit:

1. Let us enter frequently into ourselves...

2. Let us make one intention, at least, at the beginning of each of our principal actions...

3. Let us often remember our Lord...

4. Let us multiply our acts of love towards Him...

5. Let us make our spiritual exercises well, especially meditation...

77.—*Nature and Marks of Fervor.*

Blessed are they who hunger and thirst after justice, for they shall be filled. (St. Matt. v. 6.)

Fervor is a lively and ardent sentiment which leads the soul to God and renders His service sweet and agreeable.

We recognize a religious as fervent:

1. If he commit not any deliberate fault,...if he endeavor to correct his defects...

2. If he fight boldly against his passions and the devil...

3. If he shun the world and keep his rule strictly...

4. If he is firm and constant in the way of good...

5. If he loves his state, if he is faithful to his exercises...

— Do we perceive, by these marks, that we are fervent religious? If so, let us bless God for it and persevere... If the contrary is the case, let us change our conduct, and reflect that the more fervent one is,

1. The more he renders himself agreeable to God...

2. The more he merits for heaven...

3. The more he edifies his neighbor...

4. The more fruit he produces in souls...

5. The more happy he is, even here below...

78.—*On Fervor in a Community.*

We are a spectacle before angels and men. (1 Cor. iv. 9.)

Yes, a fervent community is a spectacle to angels and men.

1. There, Jesus reigns over the will, over the intelligence; ...there the brethren have but one heart and one soul...

2. There they live in an atmosphere of piety.

3. There they edify and dispose one another to virtue...

4. There one is happy; it is an oasis in the midst of the desert of the world. Yet more, it is an image of heaven...

5. There much good is done for the faithful...

— Let us, then, understand :

1. That it is, above all, by fervor that we shall be useful to our community...

2. That it is only by fervor it will be truly so to the Church...

3. That we entered it only to be fervent...

4. That if we are not so, we incur a very great responsibility...

5. Whilst if we are so, we acquire numerous merits, and draw upon ourselves and our brothers blessings of every sort...

79.—*Motives for being Fervent.*

Fear the Lord, and serve him in truth and with your whole heart. (1 Kings, xii. 24.)

Let us be fervent, and very fervent. Every thing makes it a law for us:

1. The greatness of the God whom we serve...
2. The benefits which He confers upon us...
3. The excellence of the reward that He prepares for us...
4. Our quality of Christians,...disciples of Jesus Christ, children of saints...
5. Our religious state,...the graces which are given us therein,...the functions we exercise,...the good that we are called to produce...

— Let us consider, moreover, that without fervor,

1. We should not correspond with the designs of Jesus Christ on us...
2. We should not fulfil the duties of our state.
3. We should not maintain ourselves in our vocation.
4. We should be of no service to our Institute,...we should scandalize our brothers, our pupils,...the public...
5. We should run to our destruction...

80.—*Means to preserve and increase our Fervor.*

The wise virgins took oil in their vessels with the lamps. (St. Matt. xxv. 4.)

To keep up the fire, it is necessary to preserve it from what would extinguish it, and, besides, to furnish it with what will keep it alive...Now, that which may extinguish the fire of fervor is particularly:

1. Faults consented to...
2. Intercourse with the world...
3. Occupying ourselves with what we should know nothing of...
4. Immodesty of the eyes,...violation of silence...
5. Keeping company with persons of little fervor,...the reading of profane books...

— The flame of fervor is principally kept up by:

1. Prayer,...devotion to the Eucharist, to the Sacred Heart of Jesus, to the Most Blessed Virgin...
2. Exactness in our exercises, application to meditation.
3. Pious reading, holy conversation during recreation...
4. Sanctification of our ordinary actions,...frequent interior renovation...
5. Remembrance of our obligations towards Jesus Christ, and towards the Institute...

81.—*Of Tepidity—its Nature, its Marks.*

The idle soul shall suffer hunger. (Prov. xix. 15.)

Tepidity is a spiritual languor, voluntary in its causes. Let us see if we are not subject to it.

1. The tepid religious has but little desire of his perfection,...tends to a certain material well-being,...loves to converse on frivolous topics...

2. Takes pleasure in the company of the less fervent,... gives himself little trouble about the violation of his Rule...

3. He dreads rather than loves the spiritual exercises,... obeys only with pain, unless the command given him be to his liking...prefers his own advantage to the general good...

4. He is in the habit of deliberate venial sin...

5. His confessions are without amendment,...he has but little taste for the Holy Communion,...neglects to prepare himself for it, and makes his thanksgiving but very imperfectly...

— Are we in a state of tepidity ?...Oh ! then :

1. Let us deplore our languor in the service of God...

2. Let us ask pardon of it from our divine Master...

3. Let us impress upon our minds the necessity of being fervent...

4. Let us make all our spiritual exercises well...

5. Let us earnestly ask the grace of fervor...

82.—*How great an Evil is Tepidity.*

I would thou wert cold or hot ! (Apoc. iii. 15.)

Let us fear tepidity :

1. It makes us disgusting to Jesus Christ ; and,

2. It is a source of darkness, of deplorable illusions, and of false security...

3. The tepid religious derives but little fruit from his exercises;...God gives him fewer and fewer graces, and, on his part, he renders them less and less efficacious...

4. What trouble he has in the service of God, which he would not experience if he were fervent !...

5. What dangers he runs !...Alas ! how quickly one falls from tepidity into the state of sin !...

— Yes, let us fear the state of tepidity :

1. Let us avoid carefully whatever might lead us to it...

2. If we are in it, let us get out of it as soon as possible...

3. Let us carefully perform all our exercises...

4. Let us prepare well for the reception of the sacraments.

5. Let us ask the grace of being energetic for good.

83.—*Tepidity, its Causes and its Remedies.*

Be mindful, and do the first works. (Apoc. ii. 5.)

The state of tepidity has for its principal causes:

1. Deliberate faults...

2. The omission of spiritual exercises,...negligence in making them as we ought...

3. Contempt of small things...

4. Love of ease,...the empire of the passions...

5. Connection with the world,...or with less fervent members of the community...

— It is necessary, then, in order to return from the state of tepidity to that of true fervor:

1. To avoid with care every voluntary fault...

2. To acquit ourselves well of all our exercises of piety.

3. To make account of small things,...to watch over our conduct,...to listen to the first cries of conscience...

4. To mortify our senses, our mind, our heart;...to understand well that the doctrine of Jesus Christ prescribes the immolation of our disorderly passions...

5. To fly from the world,...to avoid such persons as would exercise upon us an influence unfavorable to fidelity to our duties...

84.—*The Presence of God.*

Lord, whither shall I go from thy Spirit? (Ps. cxxxviii. 7.)

God is everywhere.

1. Is it not I, said he, who fills the heavens and the earth?

2. Search where you will, said Saint Augustine, you shall find no place that God does not fill with His presence...

3. God is without us,...God is within us...

4. We are more in God than a fish is in the water, than a crystal vase is in the light...

5. No one can divest himself of His presence...

— God sees all...He knows perfectly,

1. All that we have done...

2. All that we have said...

3. All that we have thought...

4. All that we have desired...

5. The motives by which we have acted...

And this God, who knows all, shall demand of us an account of all!

Ah! let us think of it...Let us adore Him, keep ever in His presence, and avoid all that might displease Him...

85.—*Motives to Walk in the Presence of God.*

Walk before me, and be perfect. (Gen. xvii. 1.)

Yes, let us walk in the presence of God.

1. He never ceases doing good to us: how can we be inattentive to Him? He is in us: how can we forget Him?

2. As religious, we form the court of that supreme King; it is necessary, then, to keep ourselves respectfully before Him...

3. As teachers, we are bound to impress our pupils with the feeling of His presence; we must, then, be first penetrated with it ourselves...

4. The exercise of the presence of God is recommended by the Holy Scripture and by all the masters of the spiritual life...It is one of the interior supports of the Institute.

5. Besides, how useful it is in enabling us to avoid sin, to triumph over temptations, and tend to perfection!

Therefore:

1. Let us appreciate this holy exercise...

2. Let us apply ourselves seriously thereto...

3. Let us have at heart our own progress in it...

4. Let us be zealous to inspire others to practise it...

5. Let us often remember the presence of God, especially in moments of temptation and trial...

86.—*Exercise of the Presence of God.*

What doth the Lord require of thee?...it is to walk solicitous with thy God. (Micheas, vi. 8.)

To have God present, is to be penetrated with the sentiment, that one is before Him and in Him...It is to think actually of Him, and to produce some pious affections...

— Let us avoid the obstacles to this exercise, and particularly,

1. Intercourse with the world...

2. Natural affections...

3. Irregular conversations...

4. Occupying ourselves with things foreign to our state...

5. Too much eagerness...inquietude...

— Let us make use of the proper means to facilitate it...

1. Let us pray God to engrave deeply in our hearts the feeling of His holy presence.

2. Let us meditate seriously on the great truths of faith...

3. Let us be truly men of meditation...

4. Let us keep recollection, modesty, and silence...

5. Let us disengage ourselves from all that has no direct relation to God, and which is not our duty...

87.—*Exterior Recollection.*

The Lord is not in the wind. (3 Kings, xix. 11.)

Let us keep exterior recollection:

1. The Holy Ghost prescribes it to us...

2. With the masters of the spiritual life, our venerable founder insists on this point in a very special manner...

3. We ought to imitate Jesus Christ: now, He is a perfect model of modesty, of reserve of the senses...

4. Without exterior recollection, we would only scandalize our brethren, our pupils, the public...

5. With it, on the contrary, we edify them...

— It is for us a source of peace, and a means of deriving fruit from our exercises, a fruitful source of merit for heaven... Penetrated with this truth,

1. Let us watch over our senses, especially our eyes.
2. Let us keep silence religiously...
3. Let us observe all the rules of modesty...
4. Let us be reserved and decorous in our conduct.
5. Let us ask of God to be faithful to these practices.

88.—*Interior Recollection.*

The kingdom of God is within you. (St. Luke, xvii. 21.)

To be interiorly collected, to have the mind and the heart withdrawn from application to created things, and occupied with God and the things of God...

1. All the masters of the spiritual life recommend interior recollection... Our venerable Father places it amongst the supports of the Institute...

2. All the saints loved and practised it...

3. How, without it, can we acquit ourselves of our duties and persevere in good?

4. Take away interior recollection, and very soon the soul becomes the slave of the senses,... heedless of grace,... exposed to all the influence of the spirit of evil...

5. With it, on the contrary, it avoids a thousand dangers, triumphs over the devil, walks securely towards heaven.

— Let us, then, be interiorly collected.

1. Let us occupy ourselves with creatures only as little as possible...

2. Let us think of God and the things of God...

3. Let us keep our heart upraised towards the uncreated beauty...

4. Let us remain with Jesus, like Mary, sister of Lazarus.

5. Let us often enter into ourselves to examine the motive of our actions, and to offer them to God...

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89.—*On Dissipation.*

Some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. (St. Luke, viii. 5.)

Dissipation is opposed to recollection, and is, like it, exterior or interior. He is dissipated,

1. Who observes not modesty of the eyes...
2. Who observes not the rule of silence...
3. Who is not reserved in his demeanor...
4. Who allows his mind and imagination to wander on all sorts of objects...
5. Who does not regulate the feelings of his heart...

— Are we dissipated? If so, let us hasten to correct ourselves of this defect; because,

1. The dissipated soul cannot work out its perfection...
2. It profits not by the graces of God,...it derives little or no fruit from the means of sanctification...
3. It exposes itself to a multitude of dangers, gives the devil a thousand opportunities of tempting it...
4. It disedifies the neighbor, and, if it be in religion, it tends to introduce relaxation therein...
5. Let us consider, besides, that dissipation is incompatible with the nature of our employment...

90.—*Silence, its Necessity and its Advantages.*

If any man offend not in word, the same is a perfect man. (St. James, iii. 2.)

Religious silence is one of the practices most recommended...Ah! it is because:

1. It is a tribute of respect to the presence of God...
2. It honors the silence of Jesus Christ...
3. It preserves from a multitude of sins and temptations...
4. It makes us practise many virtues,...it facilitates our union with God,...it procures for us the spirit of prayer and meditation...
5. When it reigns in a community, it does it honor, and maintains in it the religious spirit and regularity...

— Let us guard it, then, faithfully; let us consider, besides,

1. That God wills it of us...
2. That the edification of our neighbor requires it...
3. That our soul's interest makes it incumbent on us...
4. That where there are many words, there are also many sins and much imprudence...
5. That the more we speak to men, the less we are fitted to speak to God...

91.—*The Practice of Silence.*

There is a time to keep silence and a time to speak. (Eccl. iii. 7.)

There is a time to keep silence and a time to speak; places where we ought to be silent, and others where we can speak; things on which we ought to be silent, and things of which we can speak... Upon all these points let us adhere to our Rules:

1. Let us keep silence at all times, except in recreation...
2. Let us keep it very particularly, in the oratory, in the refectory during meals, in changing the exercise...
3. Let us keep it especially and above all during those hours of recollection called the time of profound silence...
4. Let us speak little with men, but much with God, much with ourselves...
5. Let us be silent through virtue and in view of pleasing God...

— When there is a necessity for speaking,

1. Let us, if possible, ask permission...
2. Let us speak calmly, in a low voice, in few words...
3. Let us speak as becomes religious, with faith, reason, and edification.
4. Let us speak with simplicity, modesty, prudence...
5. Let us speak with meekness, truth, and charity...

92.—*Violation of Silence.*

Where there are many words, there is oftentimes want. (Prov. xiv. 23.)

The violation of silence is very injurious:

1. It gradually extinguishes fervor, the spirit of meditation, the love of spiritual things...
2. It is the source of a multitude of sins...
3. It causes many disagreements, because of the imprudence and indiscretion which are inseparable from it...
4. It disfigures a religious house...
5. It introduces into it the spirit and language of the world...

— We must, then,

1. Watch over ourselves, so as not to break the silence prescribed by our Rules...
2. Ask pardon for our short-comings in this regard...
3. Avoid the occasions of irregular discourse...
4. Recall to our memory that we ought to make only a holy use of our tongue, so often sanctified by the reception of the body of Jesus Christ...
5. Pray to obtain fidelity to the rule of silence...

93.—*On Grace.*

We, helping, do exhort you that you receive not the grace of God in vain. (2 Cor. vi. 1.)

Let us conform ourselves to this exhortation of the Apostle, we, above all, to whom grace is given with so much abundance. Let us acquit ourselves of our duties towards it, which consist,

1. In knowing it,...in appreciating it...

2. In confessing the need we have of its aid, and acknowledging our indebtedness to it for the good we do...

3. In asking it of God by fervent prayer...

4. In thanking Him for giving it to us so profusely...

5. Above all, in rendering ourselves faithful to what it requires of us.

— Do we fulfil these duties? Ah! let us consider:

1. That they are obligatory for all men...

2. That they are much more so for us religious...

3. That in fulfilling them, we realize our end, and render ourselves worthy of our eternal destiny...

4. That nothing imports us more than fidelity to grace...

5. That, on the contrary, resistance to grace is a great evil, and, besides, the source of an infinity of others...

94.—*Infidelity to Grace.*

To-day, if you shall hear His voice, harden not your hearts. (Heb. iii. 7.)

To be unfaithful to grace is,

1. To withdraw ourselves from the action of God upon us...

2. To place ourselves under the influence of the passions and the devil...

3. To not will what God wills...

4. To refuse a good which has cost the blood of Jesus...

5. To trample under foot the seed of merits for heaven; to bury, if not dissipate, the talent confided by the Father of the family...

It is, then, a fault, and the root of a multitude of evils:

— Woe to them who become unfaithful to grace!

1. God is less liberal towards them, in proportion as they are less faithful to Him.

2. They receive less and less light and strength...

3. On the other hand, the devil attacks them with greater and greater fury. Ah! how is he to be resisted?

4. Their inclination to evil ceases not to increase...

5. They place themselves, then, in the way which leads to the supreme misfortune,...to damnation...

95.—*Esteem and good Employment of Time.*

Walk whilst you have the light. (St. John, xii. 35.)

Time considered in itself is nothing; but how precious it is when viewed in relation to the things of heaven!

1. Time is the seed of our eternity...

2. Time is a postponement of the sentence pronounced against us by divine justice, and during which we may obtain our pardon...

3. Time is the divine mercy's sphere of action...

4. Time is the length of our trial; on its use depends our eternal happiness or our eternal misery...

5. Time passes quickly and returns no more; its loss is irreparable...

— Let us, then, employ its every moment:

1. In reconciling ourselves with God...

2. In satisfying His justice...

3. In accomplishing the work of our sanctification...

4. In laboring for the salvation of souls...

5. In preparing ourselves thus for the future, which can alone be called a happy one...

96.—*On the Use of Creatures.*

For the creature was made subject to vanity, and groaneth. (Rom. viii. 20, 22.)

Let us use creatures as means to go to God. On account of them, let us glorify the Sovereign Master, whose power, wisdom, and goodness they proclaim...

Let us use created things:

1. With gratitude towards their Author...

2. With respect, because they are the work of God...

3. With humility, and in a spirit of penance...

4. With discretion, using but not abusing,...avoiding all superfluity...

5. With the spirit of faith, in view of a supernatural end...

— But, remembering that creatures present us with real dangers,

1. Let us use them with reserve and distrust...

2. Let us take care that they do not occupy us too much...

3. Let us take care that they do not captivate our heart...

4. Let us fly those that might trouble us, and turn us away from God, or from our duties...

5. Let us keep ourselves free from all natural attachment; let us give our heart to God alone...

97.—*Use of our Senses and our Faculties.*

Glorify and bear God in your body. (1 Cor. vi. 20.)

God has given us our senses and our faculties to this end, that we should use them for His glory and our salvation... Therefore, let us regulate their use according to His holy will:

1. Let us use our senses only when necessary...and never take pleasure by them...

2. Let us watch over our senses, for they are the doors by which sin is usually introduced into the soul...

3. Let our eyes be modest...

4. Let us close our ears to every word that is contrary to charity, to piety, to the respect due to Superiors...

5. Let our hands be employed only in works which are pleasing to God; let our mouth utter only edifying words...

— Let us glorify God by the faculties of our soul:

1. Let us apply our intelligence to know Him.

2. Let us study, but in view of Him, what is necessary...

3. Let us regulate, subdue our imagination...

4. Let us turn our heart from created things, to attach it inviolably to Jesus Christ alone...

5. Let our will, aided by grace, incline us to good, with strength, constancy, and devotion...

98.—*Interior Renovation.*

Be ye renewed in the spirit of your mind. (Eph. iv. 23.)

It is necessary to renew frequently our good resolutions, our good intentions...How salutary is this practice!

1. It strengthens our good-will...

2. It draws upon us the assistance of grace, helps us to triumph over temptations, and makes us advance in good...

3. It is quite in the spirit of our exercises...

4. Our Venerable Father expressly enjoins it...

5. The saints were most faithful to it...

Like them, let us often renew our resolutions; let us renew them with fervor,...distrust of ourselves,...confidence in grace,...good will...

— Let us renew them especially on the occasion,

1. Of the annual retreat,...of the monthly retreat...

2. Of the weekly review...

3. Of the daily examinations and meditations...

4. Of our confessions...

5. Of our communions...

99.—*The Service of God.*

Thou shalt adore the Lord thy God, and Him only shalt thou serve. (St. Luke, iv. 8.)

Let us faithfully serve the Lord our God; for,

1. He is the Sovereign Master of all things...
2. We are particularly consecrated to His service...
3. He is our Father...
4. He is our benefactor by excellence;...He humbled Himself even to serve us Himself...
5. There are only two masters: not to serve God, is, consequently, to serve the devil...

Nothing is more necessary, then, than the service of God; nothing, either, so glorious and so useful, because to serve God is to exercise the functions of the angels, to imitate the saints, to draw down upon ourselves all sorts of graces, and to merit heaven...

— Ah! let us then, in time, belong to the God who will be ours in eternity, and let us serve Him:

1. With joy...
2. With fidelity, with constancy...
3. With fear, but still more with love...
4. With courage and zeal...
5. With purity of intention, and for Himself...

100.—*Labor.*

If any man will not work, neither let him eat. (2 Thess. iii. 10.)

Labor is for all a rigorous obligation:

1. It is the condition of man to labor in order to procure what is necessary for his subsistence...
2. He is obliged to undergo the decree pronounced against him: "Thou shalt eat thy bread in the sweat of thy brow"...
3. Idleness is a theft,...a shame,...a danger,...the origin of a thousand temptations, the mother of all vices...
4. To labor, is to imitate God, Jesus Christ, the saints...
5. To labor, is for us, religious, to honor our state, to practise obedience, to secure our virtue, to keep poverty, to acquit ourselves of what we owe to the Institute and to our pupils...

— Let us labor, then, but as religious; that is to say,

1. Conformably to order, and by obedience...
2. With the spirit of faith, humility, patience...
3. With attention to the presence of God,...in union with Jesus Christ...
4. With affection for our employment...
5. With courage, energy, devotion, perseverance...

101.—*Marks of true Virtue.*

Unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. (St. Matt. v. 20.)

Let us penetrate ourselves with the spirit of these words of Jesus Christ, and conform our conduct thereto. Let our justice be what it ought to be; let our virtue be real, and not merely apparent...

But true virtue is:

1. Pure in its motives,...disinterested,...humble...
2. Active,...courageous and generous...
3. Firm,...persevering,...progressive...
4. Mild and charitable...
5. Conformable to order, avoiding all singularity...Has our virtue these characteristics?

— If it were not so,

1. We should dishonor our state, our name, our habit...
2. We should displease Jesus Christ...
3. We should merit nothing for eternity...
4. We should produce no fruit in souls...
5. We should withdraw ourselves from the kingdom of God...

102.—*Faith.*

Without faith, it is impossible to please God. (Heb. xi. 6.)

"He who shall believe," said Jesus Christ, "shall be saved; he who believeth not shall be condemned." Faith is, then, necessary...It is, besides, infinitely advantageous to us...

1. It is our light,...our guide...
2. It unites us in spirit and in heart...
3. It is our defence against the enemies of salvation,... it communicates to the soul a superhuman strength to practise all the other virtues...
4. It is a sweet repose for the mind,...a satisfaction for the heart...
5. It makes us acquire precious merits, and advance towards the possession of the eternal goods it discovers to us...

— But in order that it may produce all these advantages, it must have the requisite qualities; that is to say, that it must be,

1. Pure and enlightened...
2. Humble, docile, affectionate...
3. Universal; embracing all that the Church teaches...
4. Firm and unshaken...
5. Lively, practical, accompanied with works...

103.—*The Word of God.*

Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. (St. Matt. iv. 4.)

God speaks to us:

1. By creatures, all of whom proclaim His perfection; by events, all of which manifest His providence.

2. By reason and conscience, which tell us in the depth of the heart what is pleasing and displeasing to Him...

3. By the inspirations and motions of grace...

4. By our guardian angel...

5. By the Church, interpreting and explaining the instructions which He has given to men...

— The word of God is, then, communicated to us in many ways...But,

1. Do we hear it with attention? Do we meditate on it?

2. Do we respect it as we ought?

3. Do we receive it with faith, piety, and docility?

4. Do we practise it? Do we profit by it?

5. Does it fructify in our soul as a seed thrown into good soil? Do we not make it barren by our dissipation, our tepidity, our attachment to created things?

104.—*The Spirit of Faith, its Nature and its Necessity.*

The just man lives by faith. (Heb. x. 38.)

The spirit of faith consists in regulating and conducting ourselves in all things by the maxims and sentiments of faith...acting ever with a view to God for a supernatural end...

Let us labor to acquire this spirit; because,

1. It ought to be in every Christian...

2. It ought to be much more in every religious...

3. It is the spirit of our Institute...

4. Everything concurs to maintain and develop it...

5. It is, besides, indispensable for us, in order to give our pupils religious convictions on which their salvation depends...

— Penetrated with its necessity and its advantages, let us employ the principal means of perfecting it in ourselves.

1. Let us lovingly meditate on the life of our divine Saviour...

2. Let us nourish our mind and heart with the maxims of the holy Gospel...

3. Let us make our spiritual reading well...

4. Let us do all the good we are bound to do, according to the principles of our faith...

5. Let us pray our Lord to increase our faith...

105.—*First Effect of the Spirit of Faith.*

Judge a just judgment. (St. John, vii. 24.)

Happy the religious who is animated by the spirit of faith! He judges, according to the principles of religion and in view of eternity,

1. His soul and its faculties...
2. His body and its senses...
3. His Superiors,...his brothers,...his pupils...
4. Holy things, persons consecrated to God, grace...the religious vocation.
5. Created things in general,...the crosses, the afflictions of this life...

Oh! how advantageous to him is the manner in which he regards things, it disposes him to seek the good, and to shun the evil, which it makes him fear and despise...

— Do we wish to participate in this advantage?

1. Let us silence the voice of our passions,...let us be on our guard against the prejudices and maxims of the world...
2. Instruct ourselves well in religion...
3. Let us be eager for the word of God...
4. Let us be penetrated with the maxims of holy Scripture.
5. Let us pray the Holy Ghost to give us the understanding of it...

106.—*Second and Third Effect of the Spirit of Faith.*

Do all things for the glory of God. (1 Cor. x. 31.)

The spirit of faith leads us to act only with a view to God; that is to say, with attention to God...by the motion of His Spirit,...with the intention of pleasing Him, and not naturally,...by custom,...by human motives...

Happy the religious animated by the spirit of faith!

To what perfection he rises! What merits he acquires! How well his life is occupied!

1. He unceasingly tends to God...
2. He conforms himself in all to the will of God...
3. He has only at heart the interest of God...
4. All that he does is for the glory of God...
5. He seeks in nothing his own satisfaction, nor the esteem of men...

— In every event, fortunate or unfortunate,

1. He sees the action of Providence...
2. He studies and adores the designs of God...
3. He conforms himself thereto in spirit and in heart...
4. Nothing disturbs nor disquiets him...
5. He blesses God in joy and in sorrow...

107.—*Obstacles to the Spirit of Faith.*

How can you believe, you who seek not the glory which is from God alone? (St. John, v. 44.)

The principal obstacles to the acquirement and development of the spirit of faith within us, are,

1. Infidelity to the law of God, the violation of our holy Rules...

2. Negligence and routine in our exercises...

3. Too much solicitude...

4. Life of the senses...

5. Self-love, the desire of the esteem of men...

Let us avoid, combat, and destroy these obstacles...

— Let us employ, besides, the means best calculated to make us live by faith:

1. Let us respect, read, and meditate on the holy Scripture...

2. Let us animate all our actions by sentiments of faith...

3. Let us often enter into ourselves, to reflect on the motives of our actions...

4. Let us think, as much as possible, of the presence of God...

5. Let us pray our Lord to communicate to us His Spirit...

108.—*Hope, its Nature and its Effects.*

In thee, O Lord, have I hoped, let me never be confounded. (Ps. xxx. 2.)

Hope makes us expect with certainty the grace of God in this life, and, if we observe the commandments, glory in the next. Let us give to this virtue all its development.

Relying on the goodness and power of God, let us hope,

1. For victory over the enemies of salvation...

2. For success in the work of our sanctification...

3. For our advancement in perfection, by the means with which our holy state furnishes us...

4. For success in our labors...

5. For final perseverance,...Heaven...

— Had we but a lively and firm hope!

Oh! what advantages would result to us therefrom!

1. Hope renders us zealous, courageous, and constant in the accomplishment of good...

2. It detaches us from created things...

3. It enables us to surmount all temptations...

4. It consoles us in our trials...

5. It procures rest and ineffable consolations...

109.—*Foundations of Christian Hope.*

If a mother should forget her child, yet will not I forget thee. (Isaias, xlix. 15.)

Let us hope in God:

1. He is all-powerful...

2. He is good, infinitely good...

3. He loves us...He is our Father...He has more tenderness for us than any mother could have for her child;... He wishes to do us good...

4. He has promised us His grace and His glory...

5. We do not merit His assistance; but Jesus Christ merited it for us...

Let us consider, besides, that we are servants of Jesus Christ,...children of Mary,...protected by the angels and saints...Ah! what have we then to fear!

— Therefore we must,

1. Hope through supernatural motives...

2. Hope much...

3. Hope firmly...

4. Hope always...

5. Hope, above all, in moments of trial...

110.—*Qualities of Hope.*

The Lord will help them and save them, because they have hoped in Him. (Ps. xxxvi. 40.)

Our hope, to merit the name of Christian virtue, ought to be:

1. Pure, having for its object the goods that belong to the order of grace, and not the advantages which are only terrestrial...

2. Lively and extensive, in conformity with the excellence of the great goods we expect...

3. Humble, accompanied with distrust of ourselves.

4. Prudent and enlightened,...without presumption...

5. Firm, constant, progressive...

Has our hope these marks? It ought to have them.

Let us try, then, to give them to it...

— For that end,

1. Let us be penetrated with the goodness of God.

2. Let us recall His promises to our mind...Let us think of the merits of Jesus Christ...

3. Let us resist, from the beginning, all discouragement...

4. In trials, let us raise our thoughts towards heaven, which shall be the reward of our efforts.

5. Let us pray for the grace to excel in hope...

111.—*Abandonment to Divine Providence.*

Casting all your solicitude upon Him; for He hath care of you. (1 St. Peter, v. 7.)

Let us do God's work, and depend upon His Providence: What motives have we not for doing so!

1. He is our Father...the most tender of fathers...
2. He loves us, and wishes our happiness...
3. His bounty is immense, universal, continual...
4. He tells us, by Jesus Christ himself, to confide in Him, and not to be solicitous...
5. All the servants of God, and particularly our Venerable Father, practised and recommended confidence in the Divine assistance...

— Let us imitate them, and let our abandonment to Providence be:

1. Entire, banishing all anxiety...
2. Constant—increasing even in trials...
3. Filial, resting on faith in the goodness of God...
4. Reasonable, not falling into presumption...
5. Active, being always united with the love of labor.

112.—*Presumption.*

Thou shalt not tempt the Lord thy God. (St. Matt. iv. 7.)

Presumption is an exaggerated or unfounded confidence... It is presumption,

1. To hope to be saved without observing the commandments...
2. To expect to be favored with the grace of God without doing what is necessary to obtain it...
3. To count on success without giving ourselves any trouble, working seriously, and without order...
4. To think to fly from sin without avoiding the occasions of it...
5. To put our trust in ourselves or in creatures...

— Ah! let us not be presumptuous:

1. God is good; but He is just...
2. He has promised us His grace; but He requires, on our part, prayer, fervor, fidelity...
3. He will not save us without ourselves...
4. He who avoids not the occasions of temptation, runs the greatest risk, for the Holy Spirit has said: "He who loves the danger, shall perish therein"...
5. Our self-love exaggerates our strength, our qualities... makes us forget that, of ourselves, we are only feebleness, misery, and sin.

113.—*Disquietude.*

Pensiveness will bring old age before the time. (Eccl. xxx. 26.)

The restless soul is fatigued with the present, and dreads the future... Let us avoid this defect, because,

1. Disquietude is irrational: the past authorizes us to hope in the future... God will assist us in His own time.

2. Disquietude offends God, seeming to doubt His Providence...

3. Disquietude is opposed to the spirit of Jesus Christ...

4. Disquietude renders us sad and unhappy...

5. Disquietude enfeebles soul and body...

— Therefore, let us prevent it even in its cause...

1. Let us confide in God...

2. Let us do His work and rely on His goodness...

3. Let us enter into the spirit of the maxims of Jesus Christ.

4. Let us moderate our desires and our fears...

5. Let us resist all melancholy from the very beginning...

114.—*Discouragement.*

Woe to them that have lost patience. (Eccl. ii. 16.)

Discouragement is the abandonment of good on account of the difficulties attending its accomplishment...

Ah! let us not fall into it, because,

1. Everywhere there are trials and difficulties...

2. Our imagination exaggerates ours. Moreover, God proportions His graces to them...

3. These trials will not last long,...they will serve to expiate our sins,...they will merit heaven for us.

4. Furthermore, what will discouragement avail us?... It offends God,...it paralyzes the soul,...it is opposed to the spirit of the Gospel...

5. Jesus Christ was not discouraged. Ah! how can we call ourselves His disciples and lose courage!

— No discouragement, then!

1. Let us reject, from the beginning, every thought of it...

2. Let us pray for strength to do good...

3. Let us derive it from fidelity to our spiritual exercise, from frequent and fervent communions...

4. Let us form to ourselves a just idea of human life,... of Christian life,...of religious life,...and, relying on grace, let us accept its crosses...

5. Let us consider what the reward of our labors shall be. Can the happiness of heaven be purchased too dearly?...

115.—*Excellence of Charity.*

Now there remain faith, hope, and charity, these three: but the greatest of these is charity. (1 Cor. xiii. 13.)

Charity is the queen of virtues,...the true cause of merit,...the source of sanctity...What admirable effects does it not produce!...

He who loves God,

1. Fears sin and avoids it...
2. Triumphs over the enemies of salvation...
3. Guards his heart,...loves only God or for God,...follows with joy the way of the evangelical counsels...
4. Accomplishes good with zeal and courage...
5. Enjoys God in this life, and has a great moral certainty of possessing Him in the other...

— Therefore, like the saints and the masters of a spiritual life,

1. Let us esteem charity...
2. Let us understand that beyond it all is vanity and danger...
3. Let us strive to increase it in our heart...
4. Let us draw it, above all, from the heart of Jesus...
5. Let us earnestly ask of that adorable Saviour the grace of divine love...

116.—*The Qualities of Charity.*

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind. (St. Luke, x. 27.)

Let us learn from the heart of Jesus what ought to be our love towards God...

In union with Him, let us love God with a love that may be,

1. True and sincere...
2. Pure and disinterested...
3. Strong and patient...
4. Universal,... permanent,...progressive...
5. Ardent, effectual, zealous...

— To enter, in imitation of the saints, into the practice of divine love:

1. Let us do all things through love...
2. Let us multiply our acts of love...
3. Let us detach ourselves from creatures and from ourselves...
4. Let us love, for God's sake, our neighbor, whomsoever he may be, and love him with our whole heart...
5. Let us pray to obtain the grace of true love...

117.—*Means to Preserve and Increase our Charity.*

Your Father from heaven will give the good spirit to them that ask Him. (St. Luke, xi, 13.)

Do we wish to preserve and increase our charity?

1. Let us ask it by fervent prayers...

2. Let us study to act through love...

3. Let us think often of God; contemplating and meditating on His perfections and works...

4. Let us avoid sin,...let us never permit ourselves any deliberate venial sin,...let us sacrifice to divine love our self-love, and other passions...

5. Let us keep our heart united to the heart of Jesus...

— These are the principal means to progress in love for God... But,

1. Do we comprehend their importance and necessity?...

2. Do we employ them?...

3. Are there not some that we entirely neglect?

4. Have we a true desire to increase charity in our hearts?

5. What do we do for that end?...

118.—*Love of God for Men.*

Yea, I have loved thee with an everlasting love. (Jer. xxxi. 3.)

How astonishing and how admirable is the love of God for us!...

1. An eternal love, existing when nothing as yet existed...

2. A love gratuitous and disinterested, a love that we do not deserve, and from which God derives no benefit...

3. A universal love, extending to all men...

4. A special love, as great towards each man as if that man were alone in the world...

5. A beneficent love,...liberal,..generous,...by which God has loaded us with His gifts in the order of nature, and in that of grace...

— Let us return to God love for love.

1. Let us love God with our whole heart...

2. Let us love Him only, and love others only for Him...

3. Let us love Him constantly...

4. Let us love Him more and more...

5. Let us love Him effectively in works, and not merely in words: through love for Him let us devote ourselves for His glory...

119.—*Motives for Loving God.*

Let us love God, because God first hath loved us. (1 St. John, iv. 19.)

Everything makes it obligatory upon us to love God, and to love Him with the greatest love:

1. Whom shall we love, if not the infinitely amiable Being?...

2. He wishes that we love Him...

3. He loves us with an ineffable love. "God so loved the world," says Saint John, "that he has given his only Son for it"...

4. He is our Father,...our benefactor,...our felicity...

5. To love Him makes the life of the heart,...the repose, the merit of the soul,...to not love Him would be to miss our end, to render ourselves unworthy of heaven...

— But if all men are obliged to love God, how much more we, Christians, we, religious!...

1. He has loved us with a special love...

2. What signal graces He has given us!...

3. To whom does He show Himself more amiable?...

4. Does not all, in our vocation, tell us to love God?...

5. What heart, more than that of the religious, ought to burn with the sacred fire that Jesus Christ brought on earth?...

120.—*Motives for Loving Jesus Christ.*

If any man love not our Lord Jesus Christ, let him be anathema. (1 Cor. xvi. 22.)

Let us love Jesus Christ with love the most affectionate, the most sincere, the most constant, the most active:

1. He is our Lord,...our good Master,...our Redeemer, God with us...

2. His amiability is infinite...

3. He loves us, poor and miserable as we are,...and with the love which led Him even to the cross!...

4. Ah! can we think of what He has done for us, and not love him?...

5. Besides, what is there more sweet, more noble, more salutary than to love Him?

— Let us love Him—we, above all, who are religious...

1. Whom He calls his friends...

2. Whom He has so highly favored...

3. To whom He gives Himself so frequently in His sacrament of love...

4. Who meditate so often on His perfections...

5. Who form youth to love Him...

121.—*Practices of Love towards Jesus Christ.*

If you love me, keep my commandments. (St. John, xiv. 15.)

Do we love Jesus? Do we love Him truly?...

He who loves Jesus:

1. Thinks of Jesus, speaks of Jesus,...loves only what relates to Jesus.

2. Avoids all that may sadden Jesus...

3. Seeks Him in all, gives Him often his heart,...is happy at the foot of His altars,...remains attached to Him as well in trials as in consolations...

4. Observes His law,... keeps His counsels...

5. Devotes himself for his neighbor,... is full of zeal to make that divine Saviour known, loved, and blessed...

— Do we know by these signs that we love Jesus?

If that is not so,

1. Let us deplore it...

2. Let us ask pardon of Him for our coldness...

3. Let us apply ourselves more to know Him,... let us meditate on His perfections...

4. Let us think oftener on what He has done for us...

5. Let us ask of Him the grace to love Him with our whole soul...

122.—*Excellence of Charity towards our Neighbor.*

This is my commandment, that you love one another, as I have loved you. (St. John, xv. 12.)

How excellent is charity towards our neighbor!

1. It is a virtue divine in its origin,... in its subject,... in its object...

2. A virtue divine in its model...

3. A favorite virtue of Jesus Christ...

4. A virtue which is as it were the foundation of all Christianity;...a virtue which the saints and the friends of God have practised with so much heroism...

5. A virtue whose effects are the most admirable and the most salutary, whether for individuals or for societies...

— Ah! who can tell what Christian charity has done, and what it may yet do!...Therefore,

1. Let us esteem it cordially...

2. Let us joyfully accomplish its works...

3. Let us esteem and observe fraternal charity...

4. Let us do our best that it may reign in our Institute...

5. Let us ask of the heart of Jesus the grace of a perfect charity towards our brothers and towards our pupils...

123.—*Foundation of the Love of our Neighbor.*

If God hath so loved us, we ought also to love one another. (1 St. John, iv. 11.)

Let us cordially love our neighbor; because,

1. He is the child of God, the image of God,... the beloved, the brother, the substitute of Jesus Christ...

2. He is our brother living with us;... he is, like us, a child of the Blessed Virgin,... a child of the Church, participating with us at the same eucharistic table...

3. He is destined to celestial glory...

4. God wills that we shall love him; Jesus Christ commands it...

5. Furthermore, what advantages does not the love of our neighbor procure us—abundance of graces, consolations, elevation of sentiment, a right to the sentence of supreme benediction!...

— Let us love, then,

1. Sincerely...

2. Purely, in view of God, for God...

3. Without exclusion, without exception of persons...

4. Constantly,...more and more...

5. How we ought to love one another as Christians and as brothers!...

124.—*Foundations of Fraternal Charity.*

You should love one another. (1 St. John, iii. 11.)

Let us love one another,...let us love our Brothers:

1. They are beloved of God,...and of the Church...

2. It is by our love for them that we shall be known as disciples of Jesus Christ, as imitators of the first faithful, who, as the Scripture says, were of one heart and one soul...

3. To not love them cordially would be calamitous, and absolutely opposed to the spirit of our venerable Father, to our holy Rules...

4. The love of them is, on the contrary, infinitely advantageous, and procures us sweet consolations...

5. Who then shall love one another if not we, who are brothers,...members of the same religious family?

— Penetrated with the necessity of fraternal charity,

1. Let us pray to God to give us the grace to observe it...

2. Let us strive against the self-love which is death to it...

3. Let us behold Jesus in the person of our brother...

4. Let us seek to please them, to serve them in any way...

5. Let us love them sincerely; let us show it by our works...

125.—*Qualities of Fraternal Charity.*

Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, modesty, patience. (Col. iii. 12.)

What models are presented to us of the love which ought to reign amongst us!...These are,

1. The reciprocal love of the Persons of the adorable Trinity.

2. The love of God, the love of Jesus Christ towards us.

3. The love we have for ourselves...

4. The relations between the members of our body...

5. The mutual love of the persons of the Holy Family,... that of the saints in heaven.

— Let us consider, and endeavor to imitate strenuously, these models:

1. Let us love our Brothers through motives of faith...

2. Let us love all our Brothers...

3. Let us love them in action, and not merely in words...

4. Let us treat them as we would that we ourselves should be treated...

5. Let us ask of our Lord the grace of perfect charity...

126.—*Means to preserve and augment Fraternal Charity.*

He who hath found this treasure selleth all that he hath, and buyeth that field where it is hidden. (St. Matt. xiii. 44.)

— Let us preserve and cultivate fraternal charity. To that end,

1. Let us draw it from its source, by our union with God, with Jesus Christ.

2. Let us identify ourselves heartily with our Brothers...

3. Let us maintain the community spirit amongst us...

4. Let us prevent, by our humility, our wisdom, our prudence, all division, all contention...

5. Let us on every occasion practise charity towards our Brothers, for it is especially by the acts proper to it that this virtue is preserved and developed...

— What is our conduct on this point?

1. Do we ask the grace of true charity?...

2. Are we not indifferent with regard to our Brothers?

3. Do we love our Institute as our family?

4. Do not egotism, love of ease, self-love, prevail in us over charity towards our Brothers?

5. Are we truly and entirely devoted to the welfare of our Brothers?

127.—*Bearing with Defects.*

Bear ye one another's burdens; and so shall you fulfil the law of Christ. (Gal. v. 2.)

Let us learn to bear with the defects of our Brothers:

1. It is the law of Jesus Christ,... the spirit of the Gospel...

2. It will be done to us as we shall have done.

Let us remember that we say to God: "Father, forgive us, as we forgive them who trespass against us"...

3. He who knows not how to bear anything, has neither charity nor humility: now, on what should he found his hope of arriving at heaven?...

4. We wish to be borne with; let us, then, bear with our Brothers...

5. We are so indulgent towards ourselves; let us, then, be so towards others...

— Let us understand well that, without bearing with defects,

1. Community-life would be impossible...

2. The spirit of Christ would be no longer with us...

3. Our piety would be vain and delusive...

4. We could effect no good...

5. Our community would perish, for Christ has said: "Every house divided against itself shall fall into ruin."

128.—*On Omissions of Charity.*

As you would that men should do to you, do you also to them in like manner. (St. Luke, vi. 31.)

It is, alas! very easy to wound charity!...

We violate this virtue:

1. By the thoughts and the sentiments which it condemns:...rash judgments, aversions, antipathies...

2. By particular friendships, so justly called the scourge of communities...

3. By ridicule,...disputes...criticisms,...slanders,... murmurs...

4. By proud, disdainful, or abrupt ways...

5. By the omission of the duties which it prescribes...

— Ah! let us watch well over ourselves, so as

1. To judge or condemn no one...

2. To say nothing that may give pain to our neighbor...

3. To take, always, the part of the absent...

4. To not allow ourselves to have either antipathy to, or sympathy with, any one whatever...

5. To prevent, as far as depends on us, all divisions, all want of charity...

129.—*Envy, Jealousy.*

Where envy and contention are, there is inconstancy and every perverse work. (St. James, iii. 16.)

Let us have a horror of envy and jealousy...

1. How offensive this passion is to God!

2. How it wounds the heart of Jesus! and resists the action of the Holy Ghost!...

3. How unhappy it renders him who is ruled by it, and those with whom he is in relation!...

4. It is supremely extravagant, unreasonable, unjust...

5. What evils it has produced by Satan, the first of the envious, and by those in whom he enkindled it!...

Let us remember Cain, Joseph's brethren, Saul, Herod, the deicide Jews...

— Let us prevent it, then, in its very beginning:...

1. Let us desire only the glory of God...

2. Let us animate ourselves with the spirit of the Gospel.

3. Let us be humble of heart...

4. Let us truly love our neighbor as ourselves...

5. Let us be happy at his advantages, and return thanks to God for them.

130.—*The Spirit of Community.*

Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also are. (St. John, xvii. 11.)

Let us maintain in ourselves and among our Brothers a true spirit of community; because,

1. By it we practise charity,...we do good,...we help one another...

2. It is the spirit of our state: the common life is, in fact, one of the marks of our Congregation...

3. Any isolation would be fatal for us...

4. Particular friendships, distinctions, are always a source of ruin...

5. As members of the same Institute, we ought to have the same spirit; as members of the same body, to have but one soul...

— Penetrated with the necessity of the spirit of community,

1. Let us have the closest union with our Brothers...

2. Let us esteem them, and love to be with them...

3. Let us be assiduous to the exercises of the community. Let us avoid all isolation, all private conversation...

4. Let us say only what is good of our Congregation...

5. Let us pray and devote ourselves for its prosperity.

131.—*Life of the First Christians.*

They had but one heart and one soul. (Acts, iv. 32.)

What a model for contemplation is the life of the primitive Christians!

1. They loved one another with the purest love...

2. Having detached themselves from earthly goods, they sold what they possessed and gave the price thereof to the Apostles...

3. They persevered in prayer...

4. They participated daily at the holy table...

5. They heard or read with the most religious attention the word of God...

— Let us remember that we should reproduce this admirable life, and, consequently,

1. Love each other cordially...

2. Embrace the practices of poverty...

3. Be models of piety...

4. Have the most lively affection for the holy Communion...

5. Profess the most profound respect for the word of God, and make it the habitual nourishment of our soul...

132.—*Religious Vows in General.*

It is great glory to follow the Lord. (Eccl. xxiii. 38.)

How excellent are religious vows!

1. They are a consecration to God of ourselves and all that we possess...

2. They glorify God,... constitute a sacrifice in conformity with that of Jesus Christ...

3. They are the perfecting and crowning of our baptismal promises...

4. They are the strength of religious societies...

5. They are the glory of those who, having contracted them, keep them faithfully;...they procure them inestimable advantages...

— Therefore,

1. Let us esteem the religious profession...

2. Let us rejoice in being consecrated to the Lord...

3. Let us bless the Author of our vocation...

4. Let us pray for our Brothers who are preparing themselves to make their vows...

5. Let us prepare ourselves with care, whether to make or to renew these sacred engagements...

133.—*Utility of Vows.*

It is good for me to adhere to my God. (Ps. lxxii. 28.)

Happy is he whom God calls to consecrate himself to Him by religious vows!

1. He loads him with His graces...

2. He places him in a position to do much good...

3. The vows are to him chains of love, which keep him in the good way...

4. They are for him a rampart and a defence against temptation.

5. They deliver him from a multitude of cares, and add considerably to his merits...

— We must, then,

1. Esteem and appreciate religious vows...

2. Desire to make them, if we have not already done so,...and labor to merit that favor...

3. If we have made them, let us praise and bless God for it.

4. Let us observe them faithfully...

5. Let us earnestly ask that grace of our divine Saviour...

134.—*Conduct of the Institute in relation to the Vows.*

By thy will thou hast conducted me. (Ps. lxxii. 24.)

Let us consider what the Institute has done in regard to our vows,

Let us consider what precautions it takes that they may be,

1. Pronounced with intelligence—full knowledge of that to which they bind...

2. Pronounced after mature deliberation...

3. Pronounced with full liberty...

4. Pronounced with respect and piety...

5. Observed faithfully, according to their whole extent of object and time...

— We have, then, good reason,

1. To admire the prudence and wisdom of our holy Rules...

2. To bless the Holy Ghost, who dictated them...

3. To observe our vows inviolably...

4. To reject every thought of ever violating them...

5. To aid the Institute, as far as we can, in what it does in relation to the vows, and, amongst other things, to make well known the subjects who propose to pronounce them...

135.—*Obligation of Keeping our Vows.*

If any man make a vow to the Lord, he shall not make his word void, but shall fulfil all that he promised. (Numb. xxx. 3.)

Let us keep our vows faithfully; because,

1. They are a contract between God and us, between us and religion—a word of honor given to God and to men: now, it is just to accomplish what one has promised...

2. By them we have voluntarily enrolled ourselves in the service of Jesus Christ...

3. We have made them knowingly, deliberately, freely, by our own act.

4. Fidelity to our vows procures for us the greatest benefits in the order of grace...

5. Their violation would be odious and criminal...

— No, let us not be sacrilegious perjurers.

1. Let us keep our vows...

2. Let us keep them exactly, in all their extent...

3. Let us renew them as often as we can...

4. Let us pray to obtain the grace of keeping them with the most entire fidelity...

5. Let us observe the Rule: it is the first means of being faithful to our vows...

136.—*Renewal of Vows.*

Be ye renewed in the spirit of your mind. (Eph. iv. 23.)

To renew our vows is to ratify them by our words and the adhesion of our will.

The renewal of vows has the most salutary effect...

1. It reminds us of our obligations, revives the spirit of fervor in us, and prevents relaxation...

2. It binds us more closely to God, confirms our vocation, aids our perseverance...

3. It satisfies for our shortcomings in our engagements...

4. In itself it is most meritorious...

5. It is a source of great grace...

— Therefore, let us take for practices,

1. To renew our vows frequently, according as we can...

2. To renew them with faith, love, and fervor...

3. To ask pardon for our deficiencies in their observance...

4. To resolve firmly to keep them better for the time to come.

5. To ask that grace of God...

137.—*Jesus Christ and the Virtue of Poverty.*

Our Lord Jesus Christ, that being rich, he became poor for your sakes; that through his poverty you might be rich. (2 Cor. viii. 9.)

Jesus Christ practised, extolled, counselled poverty.

1. He was born in indigence...

2. He grew up in privation...

3. During His public life He had not whereon to lay His head...He loved and sought out the poor...He said, "Blessed are the poor"...

4. He died on the cross, stripped of everything...

5. In His burial, all came from strangers: shroud, winding-sheet, tomb—nothing belonged to Him.

— Let us reflect that He thus wished to practise and to glorify poverty:

1. To show how much He esteems it...

2. To make us love and esteem it...

3. To merit for us the grace to practise it...

4. To engage us by His example to practise it...

5. To free us from cupidity and ambition, and to turn our affection towards God alone...

138.—*Foundations of the Virtue of Poverty.*

Every one of you that doth not renounce all that he possesseth, cannot be my disciple. (St. Luke, xiv. 33.)

Let us esteem, love, and practise poverty; because,

1. Jesus Christ gives us the example and the counsel thereof.

2. All the founders of orders prescribe it...Let us remember the words, and still more, the example of our Venerable Father on this subject...

3. Poverty facilitates the accomplishment of our Christian duties...

4. It is the strength and the glory of religious orders... It is essential to our state...

5. It prevents temptations, helps us to advance in virtue, procures freedom of heart, and secures us a high place in heaven!

Yes, we must esteem evangelical poverty...

— We must,

1. Regard it as the richest treasure...

2. Bless God for having called us to practise it...

3. Love and bear with its rigors.

4. Appreciate them as a good fortune...

5. Be, on every occasion, faithful to keep that virtue so dear to Jesus Christ...

139.—*Advantages of Religious Poverty.*

To whom shall I have respect, but to him that is poor and little? (Isaias, lxvi. 2.)

Religious poverty maintains in the Institute uniformity, equality, regularity, application to labor,...It does it honor, and gains for it the esteem of all good persons... procures for us inestimable advantages:

1. It shields us against those dangerous temptations of which cupidity is the source, and strengthens us against all others...

2. It brings with it mortification, humility, charity, devotedness, &c...

3. It leaves us all liberty to apply ourselves to the service of God, it leads us to lavish our care on the children of the poor.

4. It draws down upon us the munificent favors of Jesus Christ...

5. It is eminently meritorious to us.

— Therefore:

1. Let us love it from the bottom of our heart...
2. Let us truly esteem it...
3. Let us keep it with fidelity...
4. Let us regard its rigors only with the eyes of faith...
5. Let us pray for the spirit of poverty...

140.—*Practice of Religious Poverty.*

The poor man is glorified by his discipline and fear. (Eccl. x. 33.)

In order to keep religious poverty, we must, above all things,

1. Renounce all property, as prescribed by the statutes of the Congregation of which we are members...

2. Receive no deed of property...

3. Detach ourselves more and more from earthly goods...

4. Confine ourselves to what is necessary...

5. Testify, on all occasions, that we have made profession of a poor state...

— In imitation of all the holy religious, let us animate ourselves with a true spirit of poverty:

1. Let us think of our engagements...
2. Let us remember the poverty of Jesus Christ...
3. Let us remember that of the Blessed Virgin, of Saint Joseph, of Saint Francis of Assisium, of our Venerable Father, of our first Brothers...
4. Let us attach ourselves to no object.
5. Let us keep nothing superfluous...

141.—*Motives for observing Chastity.*

My beloved who feedeth among the lilies. (Cant. ii. 16.)

Let us inviolably keep chastity,

1. It is the favorite virtue of Jesus Christ...

2. How He has exalted and rewarded it!

3. It is the source of the greatest graces...

4. The Church glorifies it, the saints celebrated and practised it even at the cost of the most heroic sacrifices...

5. It is the essence of our duties as Christians,...as religious,...as masters; it ought, in us especially, to shine in all its splendor...

— Penetrated with these thoughts:

1. Let us esteem chastity...

2. Let us guard it faithfully, and take the necessary means to do so...

3. Let us ask that grace of our Lord...

4. Let us ask it of Him through the intercession of the Blessed Virgin, of Saint Joseph, of our holy angel guardian...

5. Let us think on the happiness He promises to those who are pure of heart.

142.—*Our Duties with regard to Chastity.*

Glorify and bear God in your body. (1 Cor. vi. 20.)

Let us esteem, love, and above all, keep chastity inviolably...Let us be chaste in body, in mind, and in heart... chaste in all...

1. Let us be chaste in our looks...

2. Let us be chaste in our words,...in the use of our senses,...in our deportment...

3. Let us be chaste in our thoughts...

4. Let us be chaste in our affections,...our desires...

5. Let us be chaste in our relations with our neighbor...Let us be on our guard against all natural friendship...Let us love by grace, and not by sympathy...

Yes, let us be chaste, and through motives of faith...

— Let us be so,

1. To honor in ourselves Jesus Christ, our divine Head... and to glorify the Holy Ghost, whose temples we are...

2. To sacrifice to God our sinful flesh...

3. To imitate the angels...

4. To merit the love, and draw down upon us the protection of the Queen of Virgins...

5. To make ourselves worthy of the celestial crown...

143.—*Advantages of Chastity.*

That disciple whom Jesus loved following, who also leaned on his breast at supper. (St. John, xxi. 20.)

Saint John, the virgin disciple, is also,

1. The beloved disciple of Jesus...

2. The disciple admitted to the greatest intimacy with the Lord...

3. The disciple who penetrated the most deeply into the science of God...

4. The disciple in whom was most realized those words of Jesus Christ: "Blessed are the clean of heart, for they shall see God."

5. The disciple to whom Jesus, when dying, intrusted His Blessed Mother...

— Let us imitate Saint John: then,

1. We, like him, shall be the beloved disciples of Jesus Christ.

2. He will enrich us with His graces, and will make us taste of His consolations...

3. We shall be the beloved children of the Blessed Virgin...

4. We shall have the science of God.

5. We shall merit to see God in heaven...

144.—*Sin opposed to Chastity.*

The effeminate... shall not possess the kingdom of God. (1 Cor. vi. 10.)

How abominable, how fatal is the sin against chastity

1. There is none that outrages more directly the sanctity of God, nor wounds more deeply the heart of Jesus...

2. There is none that troubles, nor degrades man so much...

3. No sin has more disastrous consequences for the body, the mind, the heart; for individuals, for families, for societies...

4. None provokes more the wrath of God...

5. None that casts so many souls into hell...

— We must, then,

1. Have a supreme horror of it...

2. Be fully resolved never to commit it...

3. Ask of God that grace, through the intercession, above all, of the Blessed Virgin...

4. Prevent temptations, as far as it depends on us, and carefully avoid the occasions of them.

5. Resist them energetically and from the beginning.

145.—*Temptations against Chastity.*

Every man is tempted by his own concupiscence. (St. James, i. 14.)

The temptations against the holy virtue are,

1. The sad lot of all, in every condition...

2. Inevitable, although they can be prevented by vigilance, labor, mortification of the senses, the spirit of the heart, modesty...

3. Painful to the soul, which, nevertheless, can always surmount them with grace...

4. Humiliating, afflicting...

5. Dangerous, for they may easily become a cause of death to our soul...

— Therefore,

1. Let us not be astonished when we are tried by them...

2. Let us prevent them, as much as possible, by mortification, vigilance, modesty of the eyes, application to labor...

3. Let us shun all that might be an occasion of them.

4. Let us humble ourselves on account of them...

5. Let us combat them by prayer,...by rejecting every bad thought,...making ourselves well known to our director, and following faithfully his advice...

146.—*Means of preserving Chastity.*

Watch ye and pray... This kind can go out by nothing but by prayer and fasting. (St. Mark, xiv. 38; ix. 28.)

Do we wish to keep ourselves pure?

1. Let us watch over ourselves,...over our eyes, our ears, our tongue, and hands...

2. Let us absolutely avoid all familiarity...

3. Let us shun dangerous occasions...

4. Let us mortify our senses, our mind, our imagination.

5. Let us guard our heart...Let us love only God, or for God's sake...Let us have no particular friendships...

— Do we wish to keep ourselves pure?

1. Let us work, occupy ourselves; never remain idle...

2. Let us be humble,...let us distrust our own strength, ...let us avoid being alone...

3. Let us make ourselves well known to our spiritual director...

4. Let us remember, especially in temptations, the presence of God and that of our good angel;...let us think of our last end...

5. Let us have a true devotion to the Eucharist...to the Sacred Heart of Jesus,...to the Blessed Virgin...

147.—*Obedience to Jesus Christ.*

Becoming obedient unto death, even the death of the cross. (Phil. ii. 8.)

Let us consider that the obedience of Jesus Christ was:

1. Pure in its motives: He obeyed to glorify His Father, to repair sin, to conquer the devil, to teach us to obey...

2. Universal: He obeyed constantly and in all...

3. Exact: He accomplished all in its own time...

4. Affectionate...

5. Generous: making Him sacrifice all;...leading Him to death, and the death of the cross...

— Let us remember, besides, that He prescribed and exalted the virtue of obedience; and understand,

1. How He esteemed it...

2. How dear it ought to be to every Christian...

3. How specially dear it ought to be to religious...

4. How they ought to practise it, to imitate that adorable Master...

5. With what fervor we ought to ask of Him the grace to be perfectly obedient...

148.—*Excellence of Obedience.*

Obedience is better than sacrifice. (1 Kings, xv. 22.)

How can the excellence of obedience be expressed...

1. God says that He prefers it to sacrifice...

2. It is through its means that Jesus Christ has repaired sin...

3. It is, according to the saints, the mother, the nurse, the guardian of the other virtues...

4. It makes the dignity, the perfection of will, and the true grandeur of man,...and is the strength and the life of societies...

5. It is the source of the glory of the saints, the angels, the most holy Virgin;...of the glory of the Saviour's humanity...

— Let us, then, appreciate this virtue, and testify our regard for it:

1. By speaking of it only with esteem...

2. By guarding it faithfully...

3. By making it appreciated and observed as far as depends on us...

4. By blessing God for having called us to a state of obedience...

5. By asking of Him the grace to be perfectly and truly obedient...

149.—*Advantages of Obedience.*

An obedient man shall speak victory. (Prov. xxi. 28.)

Let us consider the principal advantages of the virtue of obedience:

1. It constitutes the strength, the life, the beauty of all society, and especially of religious societies, communities...

2. It procures peace, tranquillity, joy...It makes charity reign...

3. It elevates, ennobles the judgment,...the will,...

4. It makes us walk securely in the good way, and renders us triumphant over the enemies of salvation...

5. It makes us acquire numberless merits,...elevates us to a high degree of sanctity,...draws down all sorts of graces, procures a death precious in the sight of the Lord...

— Let us, then, understand how much we ought,

1. To esteem it...

2. To practise it faithfully...

3. To appreciate the life of obedience and of subjection to which God has called us...

4. To apply ourselves to act in all through obedience...

5. To pray to obtain the grace to be truly obedient.

150.—*Necessity of Obedience.*

Obey your superiors and be subject to them. (Hebr. xiii. 17.)

Obedience is essential in every society...it is the obligation of every man, of every Christian, and, still more, of every religious.

Yes, every religious ought to be obedient:

1. To be truly religious...

2. To correspond with the graces of his vocation...

3. To fulfil his promises, and edify his neighbor...

4. To advance in perfection,...to establish and maintain himself in the good way...

5. To please God,...to draw down upon him His blessings,...to acquire merits,... to attain to salvation...

— It is necessary, then,

1. To obey...and to obey in all...

2. To obey as religious ought...

3. To never pardon ourselves for having failed in obedience.

4. To take to heart the practice of this virtue...

5. To ask the grace to make, constantly, new progress in it...

151.—*On Obedience.*

I will not serve. (Jeremias, ii. 20.)

What an evil is disobedience! How can it be sufficiently deplored!

1. To disobey is to revolt against God,...to attack His sovereignty;...it is to say with Satan: "I will not serve"...

2. To disobey, is to be the slave of pride, of self-love, of the devil...

3. To disobey, is, for a religious, to violate his most sacred duties, to break his most solemn promises...

4. It is to scandalize his brethren in the most grievous manner,...it is to undermine his Institute in its very foundation...

5. It is to draw upon himself all sorts of troubles, and the malediction of God...

— We must, then:

1. Never disobey...

2. Reject even the least thought of it...

3. Pity the religious who is not obedient...

4. Put ourselves on our guard against the spirit of insubordination...

5. Embrace the practices of perfect obedience...

152.—*Motives of our Obedience.*

He who hears you, hears me. (St. Luke, x. 16.)

Let us see God in the person of our Superiors; for,

1. They are the depositaries of His authority.

2. It is also to Superiors that Jesus Christ has said: "He that hears you, hears me"...

3. All the saints obeyed their Superiors as God Himself...

4. Our Venerable Father prescribes it to us in our holy Rules;...he himself is an admirable model for us on this point...

5. The obedience of faith only is noble, pure, and meritorious...

— Therefore:

1. Let us consider our Superiors with the eyes of faith...

2. Let us respect them as the representatives of God...

3. Let us have God in view in the execution of their orders and their counsels...

4. Let us obey them as Jesus Christ Himself...

5. Let us pray to obtain the grace of a Christian and religious obedience.

153.—*Exterior Qualities of Obedience.*

Here am I; for thou didst call me. (1 Kings, iii. 5.)

The obedience of a religious ought to be prompt, universal, exact, entire,...It is necessary,

1. To execute immediately what is prescribed...
2. To obey all our Superiors...
3. To obey always, at all times, in every situation...
4. To do all that is prescribed or counselled.
5. To do it in the manner prescribed or counselled...

— Let us remember that we have promised perfect obedience...Let us accustom ourselves, then,

1. To quit everything at the first sound of the bell, at the first word of our director...
2. To be always ready to obey...
3. To execute punctually what is prescribed...
4. To ask permission for the least things...
5. To act on all occasions as children of obedience,...as religious who have at heart the practice of the first of their duties...

154.—*Obedience of the Spirit and of the Judgment.*

Do ye all things without murmurings and hesitations, that you may be blameless and sincere children of God. (Phil. ii. 14, 15.)

Obedience ought to be indifferent, simple, blind.

1. The truly obedient is wholly at the disposal of his Superiors, and manifests no other inclination than that of obeying...
2. All that God wills of him is equally dear to him...
3. He neither asks nor refuses anything...
4. He does simply what is prescribed to him...
5. He obeys blindly, in all things, after the example of the saints...

— Is it thus that we obey?

1. Do our Superiors always find us ready to do what they require of us?...
2. Do we never, on any occasion, show unwillingness to obey?
3. Do we not make observations without grave reasons?...
4. Do we not sometimes seek to withdraw ourselves from the yoke of obedience?
5. Do we not wish to know the reasons for commands given us?...

155.—*On the Obedience of the Heart.*

I have been delighted in the way of thy testimonies. (Ps. cxviii. 14.)

Our obedience ought to be humble, respectful, affectionate:

— We must:

1. Obey without any regard to self, without attachment to our senses...

2. Obey in all things, however painful or humiliating they may appear...

3. Honor our Superiors, as representing God,... never murmur,... avoid all those who do...

4. Love to obey, and to be exercised in obedience.

5. Obey joyfully, knowing that nothing is more sure, nor more advantageous...

— To attain to this obedience of heart,

1. Let us exercise ourselves in subduing our inclinations...

2. Let us desire only to accomplish the will of God...

3. Let us see His will in that of our Superiors...

4. Let us think of the merit of religious obedience...

5. Let us ask of Jesus Christ the grace to practise it with all the perfection which He demands of us...

156.—*Means of advancing in Obedience.*

Let this mind be in you, which was also in Jesus Christ: He humbled Himself, becoming obedient unto death, even the death of the cross. (Phil. ii. 5, 8.)

It is necessary, in order to advance in the practise of obedience:

1. To combat self-love, pride, presumption...

2. To combat the love of our own ease, the life of the senses...

3. To combat nature, the enemy of subjection...

4. To combat the spirit of revolt and independence...

5. To free ourselves from the influence of persons who are not obedient...

— But these are only negative means; we must, besides, employ positive means, the principal of which are:

1. To know well our duties as inferiors...

2. To ask earnestly the grace of perfect obedience, and to correspond faithfully to it...

3. Always to behold God in our Superiors...

4. To consider as a grave fault any want of obedience...

5. To meditate often on the obedience of the saints, of the Blessed Virgin,... above all, of our Lord Jesus Christ, our Master and our Model...

157.—*The Vow of teaching the Poor gratuitously.*

Gratis you have received, gratis give. (St. Matt. x. 8.)

Let us be devoted and disinterested in our work:

1. That devotedness and disinterestedness are honorable to us,... edifying to our neighbor,... preventing many difficulties and spiritual dangers...

2. Our Venerable Father prescribes them to us...

3. They are the very spirit of our Congregation...

4. They are the object of fundamental rules...

5. We are bound to them by vow...

— Let us well understand our duties on this subject:

1. Let us teach with zeal...

2. Let us love to teach the poor...

3. Let us prefer them to the rich...

4. Let us receive nothing from our pupils, from their parents, neither gifts nor presents, etc...

5. Let us be well persuaded that to fail in this duty would scandalize our Brothers and persons outside,... betray our promises, ruin our work...

158.—*Vow of Stability.*

My brethren, dearly beloved... my joy and my crown: so stand fast in the Lord. (Phil. iv. 1.)

Let us consider, in its advantages and its practice, the vow of stability we have explicitly made...

1. It fortifies us against our inconstant nature...

2. It helps us to triumph over the devil, who would fain make us abandon our holy state...

3. It strengthens us against the attractions of the world...

4. It makes the strength of our Institute...

5. It contributes to make us good religious and good teachers, for we seldom discharge the duties of a profession well unless we are steadily devoted to it...

— Let us appreciate it, then, and, above all, observe it. To that end,

1. Let us reject every thought contrary to our vocation...

2. Let us think what we should be, had we remained in the world...

3. Let us esteem our state, and bless God for having called us to it...

4. Let us settle ourselves, as far as it depends on us, in our community, in our employment...

5. Let us maintain ourselves in the practice of the Rules, for, at bottom, any relaxation is a partial apostasy...

159.—*General Motives of Perseverance.*

Be thou faithful until death, and I will give thee the crown of life. (Apoc. ii. 10.)

We are religious: let us remain religious.

1. God wills it; He gives us the grace to follow our vocation...

2. Here we receive His aid superabundantly; elsewhere our soul would be a prey to extreme misery...

3. We are safe in the fold of the divine Pastor, who has done so much for us...Outside of it, we should become the prey of ravenous wolves...

4. We have commenced well: let us end well...

5. Happy the religious who perseveres!...What consolations he experiences all his life, and particularly at the hour of death!...

— Unhappy, on the contrary, is he who is unfaithful to his vocation!

1. He deeply wounds the heart of Jesus...

2. He scandalizes his neighbor...

3. He renders himself despicable to all who know him...

4. What troubles will be his lot in the world, where God does not will him to be!...

5. What regrets he prepares for himself in the day when our Lord shall call him to His tribunal!...

160.—*Motives of Perseverance taken from Jesus Christ.*

He that shall persevere unto the end, he shall be saved. (St. Matt. x. 22.)

Let us consider Jesus Christ as the model of perseverance:

1. In His hidden life...

2. In His public life...

3. In His suffering life...

4. In His glorious life...

5. In His Eucharistic life...In His action on humanity through the Church...

He remains always where His heavenly Father wills... He always pursues His work of salvation.

— To example He joins precept, for He says:

1. "Take up your cross daily, and follow me"...

2. "Whoever, after having put his hands to the plough, looks behind him, is unfit for the kingdom of God."

3. "Let the dead bury their dead"...

4. "He that shall persevere to the end shall be saved."

5. "Be faithful until death, and I will give you the crown of life"...

161.—*Temptations against our Vocatian.*

Come down from the cross. (St. Matt. xxvii. 40.)

The temptations against vocation are very general:

1. Our state is too sublime for the enemy of good not to induce us to quit it...

2. How many holy religious have been tried in this way!...

3. The most dangerous of these temptations seem to be those in which the devil proposes the accomplishment of a greater good, clothing himself as an angel of light...

4. Our passions solicit us to leave religion...

5. The world joins itself to them, with its seducing pomps and vanities...

Let us be then on our guard...

1. Let us appreciate our vocation, and thank its Author...

2. Let us avoid seeing the world...

3. Let us never decide anything in moments of trouble and sadness...

4. Let us manifest to our director, and immediately, the temptations against our vocation, without concealing anything from him...

5. Let us pray for our perseverance...

162.—*Means for Perseverance.*

In the path of justice is life. (Prov. xii. 28.)

Would we persevere in our holy vocation?...

1. Let us master our passions, our temper...

2. Let us reject, in the very beginning, all thoughts of instability...

3. Let us avoid the world, as our Rules prescribe...

4. Let us judge of things as they are before God, and not as they appear to the imagination...

5. Let us rectify our views at this moment, if, at our entrance into religion, they were not pure,...but let us not confine ourselves to these means...,

1. Let us love our state,...let us bless God for having called us to it...

2. Let us have confidence in persevering therein by grace...

3. Let us be regular,...faithful in small things...

4. Let us maintain ourselves in fervor, by a true devotion to the Divine Eucharist, the Blessed Virgin, Saint Joseph, ...by fidelity and application to our exercises of piety...

5. Let us often think of the hour of our death, when we shall be so happy for having persevered...

163.—*Piety.*

Exercise thyself to piety,...piety is profitable to all things. (1 Tim. iv. 7, 8.)

Let us exercise ourselves in piety, for it is:

1. The worship of our filial love to God...

2. An essential virtue of our state: a religious without piety would not be a religious...

3. Our defence against the enemies of salvation...

4. Our strength to maintain ourselves in our vocation, and make us fulfil its duties...

5. Our repose, our joy,...our honor;...it is the salt that gives a relish to what we do, and renders it agreeable and useful;...it is the most excellent means to draw upon us and upon our labors the blessings of Heaven...

Let us endeavor, then, to make progress in piety,...let us see that this virtue has in us all the characters which belong to it...Let our piety be,

1. Sincere, resting on profound convictions...

2. Free from all hypocrisy...

3. Well ordered, conformable to the spirit of our state, regulated by obedience...

4. Easy, devoid of scrupulosity...

5. Sweet, amiable, complacent, charitable...

164.—*The Humility of Jesus Christ.*

He debased himself, taking the form of a servant. (Phil. ii. 7.)

What mysteries are those of the annihilations of the Son of God! Let us recall to our mind:

1. His incarnation: "The Word was made flesh"...

2. His birth, His hidden life...

3. His public life, in which He is the servant of all...

4. His passion, in which He is subjected to all contempt...

5. His eucharistic life, in which He is veiled under the appearances of bread and wine...

— Yes, He annihilated Himself to adore His Heavenly Father, to gain our hearts, to expiate our sins of pride, to merit for us the grace of humility, to be our model, to tell us, still more by His example than by His words,

1. "Learn of me, for I am meek and humble of heart."

2. "Let the greatest make himself the least."

3. "Choose the lowest place"...

4. "Whosoever exalteth himself shall be humbled, and whosoever humbleth himself shall be exalted"...

5. "Unless you become as one of these little ones, you shall not enter the kingdom of heaven"...

165.—*Necessity of Humility.*

If you become not as little children, you shall not enter the kingdom of heaven. (St. Matt. xviii. 3.)

Let us only think lowly of ourselves, for we are at bottom only nothingness and sin. If we esteem ourselves anything more, we deceive ourselves.

Let us be humble—we, especially, who are religious :

1. Our state is an humble state...

2. We tend to perfection: now humility is the foundation thereof.

3. We have need of great graces; but, it is written: "God resists the proud and gives His grace to the humble."

4. We would fain enrich ourselves spiritually; but without humility our works are not meritorious before God...

5. We wish to gain heaven...Ah! let us remember that pride caused Lucifer to be expelled from it...that the gate is low, and the little only can enter therein...

— Wherefore :

1. Let us be penetrated with the necessity of humility...

2. Let us meditate on the motives of that virtue...

3. Let us desire sincerely to practise it...

4. Let us practise it effectually under all circumstances...

5. Let us ask that grace of our Lord...

166.—*Excellence and Advantages of Humility.*

The Lord hath exalted the humble. (St. Luke, i. 52.)

Who can describe the excellence and the advantages of the virtue of humility?

1. Jesus Christ practised it all his life...

2. He prescribed, blessed, and exalted it...

3. It was a distinctive mark of all the saints...

4. It constitutes the true greatness of man...

5. It is a sign of predestination...

— Besides, how salutary it is!

1. It preserves us from all the errors which emanate from self-love...

2. It remedies the evils of our souls,...it is a sure buckler for us against all the snares of the devil...

3. It gives strength and beauty to the other virtues...

4. It draws down upon us the graces of God...procures the greatest peace to individuals or to societies...

5. It is the way of heaven...

167.—*Foundations of Humility.*

I am dust and ashes. (Gen. xviii. 27.)

What motives we have to humble ourselves!

Let us call to mind:

1. The nothingness of our origin, the infirmity of our nature,...our dependence for all things,...the sad necessity of dying...

2. Our ignorance, our errors...

3. Our inability to do good without the assistance of grace.

4. Our passions, our temptations, the disorders of our will...the weakness of our heart...

5. Our past sins so numerous, so grievous...

Ah! can we have too low sentiments of ourselves!...

— Let us think, besides,

1. Of the graces we have abused...

2. Of the ignorance in which we are, as to whether our soul is well or ill with God...

3. Of the faults of others, of which we have been the cause or the occasion...

4. Of the sins which we may yet commit...

5. Of the uncertainty of our final perseverance...

168.—*Practice of Humility.*

Go, sit down in the lowest place. (St. Luke, xiv. 10.)

Let us humble ourselves profoundly before all:

Let us be humble:

1. In our thoughts, being little in our own eyes...

2. In our sentiments, loving abjection sincerely...

3. In our projects, forming them only in view of doing good, and not in regard to ourselves personally...

4. In our words, uttering none but what are modest, respectful, charitable...

5. In our actions, accepting voluntarily, even seeking occupations the most repulsive to self-love,...preferring in all things our Brothers to ourselves...

— How do we stand with regard to these different points?

1. What do we think, what do we say of ourselves?

2. What says our manner of speaking and acting?

3. Do we practise humility?...

4. Are we, at least, ashamed of being so little advanced in this virtue?

5. Do we pray to obtain the grace to make progress therein?

169.—*Means to acquire Humility.*

Gladly will I glory in my infirmities. (2 Cor. xii. 9.)

It is necessary, if we wish to acquire humility,

1. To ask that grace earnestly...

2. To study Jesus Christ, meditate on His self-abasement, ...be penetrated with His maxims...

3. To consider what we have been, what we shall be, what we may be...

4. To view earthly glory by the light of the Gospel, and compare it with the celestial glory...

5. To seize with eagerness and with gratitude every occasion of humbling ourselves...

— This is the principal means of acquiring humility; Wherefore:

1. Let us appreciate the humiliations we meet in the path of life...

2. Let us view them only with the eyes of faith...

3. Let us accept them willingly...

4. Let us learn, in contradictions, to impose silence on our mind and heart...

5. Let us raise our soul to God, and adore Him in union with Jesus crucified...

170.—*Motives for combating Pride.*

God resists the proud. (1 Peter, v. 5.)

— Let us never cease to combat pride in ourselves; because,

1. It displeases God, and provokes His anger...

2. It is the lever of all the passions...it is the first of the deadly sins...

3. It is the root of an infinity of errors,...the source of all dissensions,...an incessant cause of trouble...

4. It is monstrous in a disciple of Jesus Christ,...in a religious...

5. It destroys the merit of our good works...paralyzes the good we might be able to accomplish...

— It is necessary, then:

1. To have a horror of this defect...

2. To avoid it with the greatest care...

3. To reject, in the very beginning, every thought of vanity...

4. To not seek the esteem of men, but only of God...

5. To ask the spirit of humility, and implore to that end the intercession of the most humble of Virgins...

171.—*Marks of Pride.*

A generation, whose eyes are lofty. (Prov. xxx. 13.)

Pride is ordinarily known by the following signs :

1. Being too much occupied with one's self...to take pleasure in one's qualities.

2. Acting for one's self, and not simply for the general good...

3. Speaking of self,...taunting,...disputing,...being obstinate in one's own opinions...

4. Receiving admonitions and corrections with ill-humor...

5. Permitting one's self to be cast down by sadness,... failing in gratitude...not esteeming the poor,...studying specialties foreign to our employment,...being too desirous of success,...being vexed if one fails to succeed...

— By these marks, do we not see that pride lives in us?...

To remedy, then, as soon as possible, this evil, so fatal in its effects :

1. Let us know our nothingness...

2. Let us remember our sins...

3. Let us think on the graces we have abused.

4. Let us contemplate Christ in His self-abasement...

5. Let us embrace heartily the practice of humility...

172.—*Self-Love.*

If thou give to thy soul her desires, she will make a joy to thy enemies. (Eccl. xvii. 31.)

— Self-love is the love of ourselves for ourselves. Woe to him who makes himself a slave thereto, for this defect is :

1. The root of all sin...

2. The destroyer of charity...

3. The gnawing worm of our good works, whose merit it eats away...

4. The source of all sorts of errors and illusions...

5. The enemy of peace and happiness, whether of persons or of societies...

— It is necessary, then :

1. To hate and combat self-love...

2. To never act through that odious sentiment...

3. To accept with resignation and with joy all trials, especially those which mortify it most.

4. To have recourse for that end to Jesus Christ, who alone can render us strong against ourselves.

5. To multiply acts of charity towards God and our neighbor.

173.—*Defects emanating from Pride.*

God delivered them up to a reprobate sense . . . Being filled with all iniquity. (Rom. i. 28, 29.)

Pride is the first of the capital sins, and, consequently, the father, the root of all vices...

It is the root,

1. Of presumption, of temerity...

2. Of ambition, of cupidity, of vanity, of desire of the praise and the applause of men...

3. Of susceptibility, irritability, of anger.

4. Of hypocrisy, of falsehood, of deceit...

5. Of egotism, of contempt of others, of harshness...

— Ah! let us comprehend:

1. How odious are all these vices...

2. How they wound the heart of Jesus...

3. What vigilance we must exercise over ourselves in order to avoid them...

4. With what ardor we ought to combat them...

5. With what fervor we ought to ask of our Lord the grace to overcome them...

174.—*Modesty.*

Let your modesty be known to all men. (Philip. iv. 5.)

Let us guard modesty: everything makes it a law for us.

1. We are religious: our exterior should be the image of the sentiments of piety and humility which ought to be in us...

2. Without modesty, how could we edify our neighbor?

3. Without modesty, how could we do good in our employment?

4. Without modesty, how could we keep our Rules, so explicit on this subject?

5. Besides, modesty procures for us the most precious advantages: it facilitates union with God, prevents the most dangerous temptations,...renders us strong against ourselves,...Preserves piety, humility, purity...

It is an apostolate in itself...

— Wherefore,

1. Let us be modest in our looks: this point is one of the most essential...

2. Let us be modest in our words...

3. Let us be modest in our deportment...

4. Let us be modest in our relations with our neighbor...

5. Let us be modest in our whole conduct, acting always as being under the eyes of God.

175.—*Gratitude.*

Give thanks always for all things. (Eph. v. 20.)

Let us be duly grateful towards God and towards men, who are our benefactors...

1. Gratitude necessarily follows justice and humility.
2. It produces piety, fidelity, devotedness...
3. It is the mark of large hearts...
4. It constitutes an essential part of religion...
5. It is the inspirer of the songs of the heavenly Jerusalem, where the saints and angels unceasingly bless God for his benefits...

— Let us consider for what benefits we are indebted to that good Master...It is necessary, then,

1. To remember them...
2. To praise Him for them, and to bless Him from the bottom of our heart...
3. To recite with fervor the prayers of thanksgiving in use in the Church, and in our Institute...
4. To develop in our pupils the noble sentiment of gratitude.
5. To show on all occasions that we appreciate what is done for us and for our Brothers.

176.—*Ingratitude.*

Were there not ten made clean? There is no one found to return, and give glory to God, but this stranger. (St. Luke, xvii. 17, 18.)

Ingratitude is supremely odious and most fatal...

1. God condemns it, and bitterly complains of it,...it deeply wounds the heart of Jesus...
2. Men condemn and punish it...
3. It is the mark of Satan, the first of ingrates...
4. It proceeds from a foolish pride, or a stupid indifference...
5. It has the most deplorable consequences...

— Wherefore,

1. Let us take care of falling into this lamentable defect.
2. Let us understand that nothing is due to us, and appreciate the good that is done for us...
3. Let us be grateful towards Jesus Christ, and towards the Church...
4. Let us be grateful towards our families, our Institute, our benefactors, living and dead...
5. If we meet ingratitude in our pupils, let us be none the less devoted to their interests...

177.—*Penance.*

Be penitent, therefore, and be converted, that your sins may be blotted out. (Acts, iii. 19.)

Let us animate ourselves with a true spirit of penance:

1. We have committed so many and such grievous sins!...

2. Jesus Christ is a model of penance to us...He wishes us to imitate Him; for He has said, "Do penance"...

3. The Church reminds us very often of this obligation...

4. All the saints have practised this virtue...

5. As religious, we are victims of expiation for ourselves and for others...

— Moreover, penance is so salutary to cure, fortify, and sanctify our soul...Wherefore,

1. Let us esteem it from the bottom of our heart...

2. Let us practise it as we ought...

3. Let us sacrifice to it the love of our own ease...of self-indulgence.

4. Let us accept, in union with Jesus Christ penitent, all the crosses and adversities of life...

5. Let us mortify ourselves as much as obedience permits...

178.—*Patience of Jesus Christ.*

He shall be dumb as a lamb before his shearer, and he shall not open his mouth. (Isaias, liii. 7.)

Let us consider Jesus Christ practising, prescribing, rewarding the virtue of patience:

1. He suffered during His whole mortal life:...He suffered from all...He suffered in all and everywhere...

2. He suffered with perfect resignation...

3. He suffered to glorify His Father,...to satisfy for our sins,...to teach us to suffer...

4. He calls us to practise patience,...to follow Him in the way of the cross...

5. By what graces He acknowledges what we suffer for Him.

— Let us understand, then, that we ought:

1. To pray to obtain the virtue of patience...

2. To never complain, nor murmur...

3. To regard suffering as Jesus Christ regarded it, to bear it as He bore it...

4. To contemplate Him in His passion, and say to ourselves: Behold my Chief and my Model...

5. To desire only to resemble Him, that we may be admitted to share His glory...

179.—*Excellence and Advantages of Patience.*

The patient man is better than the valiant. (Prov. xvi. 32.)

Patience makes man truly great, for his soul is strong only in proportion as it surmounts adversity...

Happy is he who practices patience!

1. Trials serve only to strengthen him...

2. He possesses his soul in times of trouble and tribulation...

3. He is courageous, confident, humble, peaceful...

4. He tastes of peace,...He disarms jealousy, envy, hatred.

5. He acquires the greatest merits for heaven...

— Wherefore:

1. Let us esteem the virtue of patience...

2. Let us be true models of it for our Brothers and for our pupils...

3. Let us love the crosses that we meet, and accept them in union with Jesus Christ...

4. Let us exhort to patience those who suffer,...let us do everything we can to calm the bitterness of hearts, to establish and preserve peace and harmony...

5. Let us ask of Jesus Christ the courage to partake of His chalice, to suffer all for His love...

180.—*Qualities of Patience.*

Be patient towards all men. (1 Thess. v. 14.)

Would we have our patience meritorious in the eyes of God, let us give it the qualities which belong to it...

Let our patience be:

1. Christian, resting on motives of faith...

2. Humble, acknowledging that we have deserved to suffer.

3. Confident, hoping to triumph over difficulties by the assistance of God;...Courageous, peaceable, joyful even.

4. Entire, universal, suffering all and from all...

5. Charitable, loving those who give us pain, and devoting ourselves for them...

— And now, let us see, before God,

1. If we have the virtue of patience...

2. If we have it in a high degree...

3. If we, at least, labor to acquire it...

4. If we repent of our impatience...

5. If we pray to obtain the grace of true patience.

181.—*Necessity of Patience.*

Patience is necessary for you. (Heb. x. 36.)

Let us be patient; for,

1. It is of no use to not be so...

2. Suffering is the portion of humanity; no one here below can escape it; it is reasonable, then, that we resign ourselves to it...

3. Our self-love exaggerates our pains. They will be, moreover, of short duration...

4. God wishes us to bear them, and He gives us the grace to do so...

5. Done for Him, they will be very meritorious to us!...

But if patience is necessary for all men, how much more for us Christians, religious, teachers!...

— Ah! how, without great patience, could we,

1. Be imitators of Jesus Christ?...

2. Enter into the spirit of the Gospel?...

3. Edify our neighbor as we ought?

4. Advance in the way of perfection and of salvation?...

5. Do good to youth?...

182.—*Means of acquiring Patience.*

Charity is patient, it is sweet. (1 Cor. xiii. 4.)

The principal means of acquiring the virtue of patience are:

1. Often to contemplate our Lord in His labors, His sufferings, His death...

2. To pray to obtain the grace of participating in His dispositions.

3. To repress, in the beginning, all quickness of temper...

4. To form for ourselves a just idea of things...

5. To penetrate ourselves well with the principles of religion relative to the troubles of life, adversities...crosses...

— It is also:

1. For us to confide in grace, which is always in conformity with our situation...

2. To consider heaven the price of our sufferings...

3. To think of our sins and what they deserve...

4. To combat self-love in ourselves...

5. To animate ourselves with the greatest love towards our divine Saviour, for, say the masters of a spiritual life, those who love Jesus Christ for himself, bless Him in afflictions as well as in consolations. (Imit., lib. ii., chap. xi. 2.)...

183.—*Mortification of Jesus Christ.*

Bearing about in our body the dying of Jesus. (2 Cor. iv. 10.)

What a model of mortification does Jesus present us in His adorable person! Let us remember:

1. The circumstances of His birth,... His circumcision,... His flight into and sojourn in Egypt...

2. His life of labor and abnegation at Nazareth...

3. His fast in the desert...

4. His labors; His privations during His public life...

5. Above all, His sufferings during His passion...

— Let us think,

1. That He calls us to imitate Him...

2. That He wishes us to do violence to ourselves...

3. That mortification was the mark of all the saints, whether of the Old or of the New Law...

4. That it ought to be ours, if we wish to be saints...

5. That it is by it, according to the saying of the Apostle, that we accomplish in ourselves what is wanting in the passion of our Saviour...

184.—*Necessity of Mortification.*

If by the spirit you mortify the deeds of the flesh, you shall live. (Rom. viii. 13.)

It is necessary to practise mortification, in order

1. To overcome our evil inclinations...

2. To repair the evil that we may in any way have committed...

3. To practise the virtues that God desires of us, each of which supposes effort, violence, sacrifice...

4. To imitate Jesus Christ and obey Him...

5. To imitate the saints and put their maxims in practice...

— Let us consider, moreover, that without mortification,

1. We should belie our state, which is essentially a state of crosses and sacrifices...

2. We should not be true disciples of Jesus Christ, for the Apostle says, that those who belong to Jesus Christ have crucified their flesh with its vices and its concupiscences...

3. We should not become men of meditation, which, as religious, we ought to be...

4. We should not advance towards the perfection to which we are bound to tend...

5. We should not practise poverty, chastity, obedience...

185.—*Qualities of Mortification.*

Be converted to me with all your heart in fasting, and in weeping, and in mourning. (Joel, ii. 12.)

Mortification ought to be,

1. Pure in its intention—exempt from all mixture of vain-glory...

2. Courageous, resolute, energetic...

3. Constant—making continual war upon our evil inclinations...

4. Universal—producing itself everywhere and on every occasion...embracing all its object...being at once mortification of the senses, of the mind, of the heart, of the will...

5. Enlightened, prudent, orderly, regulated by obedience...

— Has mortification these merits in us?

1. Do we embrace its practices with courage?...

2. Do we embrace them in view of God alone?...

3. Do we mortify ourselves on every occasion?...

4. Do we mortify all our faculties?...

5. Do we do so without singularity, without deviation from the injunctions of our Superiors?...

186.—*Advantages of Mortification.*

I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. (1 Cor. ix. 27.)

Happy are mortified souls!

1. They subdue their passions...

2. They escape the seductions of the world, and render useless the darts of Satan...

3. They receive the graces of heaven in abundance...

4. They never cease to increase in the spirit of meditation, in fervor;...they run with giant strides in the narrow way...

5. They often taste spiritual consolations, the preludes of the joys which are reserved for them in heaven: in heaven, truly, their cross shall become their sceptre, and their crown of thorns a crown of roses...

— It is necessary, then,

1. To esteem mortification...

2. To desire sincerely to practise it...

3. To ask earnestly the grace to do so...

4. To accomplish, on every occasion, the interior and exterior acts thereof...

5. To bless God on account of all that mortifies us...

187.—*Interior Mortification.*

Receive, therefore, instruction by my words, and it shall be profitable to you. (Eccl. vi. 27.)

Interior mortification is necessary, because,

1. Sin, having entered into the soul, it must be freed from that poison by holy severity...

2. Left to themselves, our faculties are a source of all sorts of dangerous thoughts...

3. The desires of our heart, our inordinate affections, would lead us to our ruin...

4. Our own will, if not restrained, would draw us into revolt against God...

5. Our character, our temper, our tastes, would be depraved if we did not contradict them...

— We must, then, mortify,

1. Our mind in all its faculties...

2. Our memory, banishing all vain or dangerous remembrances.

3. Our imagination, keeping it in just bounds.

4. Our heart, regulating its desires,...its affections...

5. Our will, conforming it in all things to that of God...

188.—*Mortification of the Senses.*

Mortify, therefore, your senses. (Col. iii. 5.)

It is necessary to mortify our senses; for,

1. They are the doors by which sin usually enters into the soul...

2. They have served for sin...

3. No spiritual progress, if we do not keep them under discipline...

4. As disciples of a crucified God, are we not bound to be men of sorrow?...

5. As religious, we cannot, without mortification of the senses, edify our neighbor, observe our Rule, escape the snares of the world and the devil, preserve the spirit of our state...

— Let us, then, be faithful to mortify:

1. Our sight, observing exactly modesty of the eyes...

2. Our hearing, listening only to edifying and charitable words...

3. Our smell...

4. Our taste, frequently imposing privations upon ourselves...

5. Our touch, avoiding all effeminacy...

189.—*The Life of the Senses.*

The sensual man perceiveth not the things that are of the spirit of God. (1 Cor. ii. 14.)

The life of the senses is a shame; it is, besides, full of dangers:

1. It shows that the soul is the slave of the body...

2. It strengthens concupiscence, predisposes to sins the most grievous, prepares frightful falls...

3. It is in contradiction with the spirit of the Gospel...

4. It opposes the action of grace within us...

5. It is the death of the religious spirit...

— Let us not, then, live this life:

1. Let us remember that Jesus Christ has condemned it...

2. Let us be worthy children of our Venerable Father, whose life was so mortified...

3. Let us think that to spare ourselves in this life is to heap up fuel for the fire of divine justice...

4. Let us do nothing imprudently; but neither let us take excessive care of our health...

5. In our illness, or any other occasion, let us not be exacting; remembering that we are poor...

190.—*Christian Strength.*

My God is made my strength. (Isaias, xlix. 5.)

What an admirable virtue is Christian strength!

1. It renders us conquerors of the world, the devil, and the passions...

2. It makes us pursue faithfully the work of our sanctification...

3. By it, we shall persevere in the service of God, despite of all pain, all lassitude...

4. It clothes with honor and glory him who happily possesses it...

5. It enables him to do much good...

— It is absolutely necessary to us, for it is only the violent who bear away the kingdom of heaven...

1. Let us appreciate it, then, as a rich treasure...

2. Let us ask of the Holy Spirit the gift of strength...

3. Let us be filled with distrust of ourselves...

4. Let us reanimate our trust in God, saying with the Apostle: "I can do all in Him who strengthens me"...

5. In this disposition let us resolutely determine to do the good which God demands of us...

191.—*Of Meekness.*

Learn of me, for I am meek and humble of heart. (St. Matt. xi. 29.)

Let us call to mind the example of Jesus Christ and learn of Him the practice of meekness!...

Let us esteem this virtue so dear to His heart...

1. It is the complement and perfection of charity...
2. It is the most beautiful ornament of the soul...
3. It draws down upon us the graces of God...
4. It promotes peace, harmony, union;...it lightens the load of life...
5. It renders us masters of ourselves,...masters of our neighbor;...it assures us of heaven...

— It is necessary, then, to practise it, especially we who are religious and teachers,...let us practise it, and show it,

1. Sincere, proceeding from a true charity...
2. Constant...
3. Universal, exerting itself always, and for all...
4. Supernatural, proceeding from the action of the Holy Ghost in us...
5. Exempt from all coldness, from all resentment; knowing only to encourage, console, assist, and bless...

192.—*Sadness.*

As a moth doth by a garment, and a worm by the wood; so the sadness of a man consumeth the heart. (Prov. xxv. 20.)

There is a profitable sadness; it was that of the saints. But there is a bad sadness, proceeding from the devil or from our passions. Let us not fall into the latter:

1. It offends Jesus Christ, our good Master...
2. It is for our Brothers a subject of pain,...and even of scandal...
3. It is, as a general rule, a sin in itself...
4. It is the cause of a multitude of faults...
5. It has the most deplorable effects, for it wears away the strength of the body, takes away all energy for good, leads to discouragement, even to despair...

— Therefore:

1. Let us strive against it in its beginning.
2. Let us keep ourselves in a holy joy...
3. Let us avoid loneliness and idleness...
4. Let us pray in all our moments of dejection...
5. Let us have recourse then to our Director;...practice some mortification; be faithful to our duties, and joy shall be restored to us.

193.—*Prudence.*

Be prudent as serpents. (St. Matt. x. 16.)

Let us conform ourselves to these words of Jesus Christ; let us know how to discern and employ the means calculated to conduct us to God—that is to say:

1. Let us be docile to grace...

2. Let us acquit ourselves faithfully of our spiritual exercises.

3. Let us keep united to Jesus Christ, our Mediator.

4. Let us have a great devotion to the Blessed Virgin, to Saint Joseph, the guardian angels, our holy patrons.

5. Let us make for ourselves, by these practices and by other good works, friends who may receive us into the eternal tabernacles; let us sow in this world to reap in the next...

— To prevent all obstacles to our sanctification,

1. Let us be on our guard against the world and the devil...

2. Let us avoid all occasions of sin...

3. Let us distrust ourselves...

4. Let us watch over our mind, our heart, our senses.

5. Let us embrace these practices in view of obeying Jesus Christ, and securing the great affair of our salvation...

194.—*Simplicity or Uprightness.*

Be simple as doves. (St. Matt. x. 16.)

Let us practise religious simplicity, that is to say, acting in all without evasion, without disguise, without affectation:

1. This virtue is pleasing to God,...and draws upon us His graces, for it is written: "God protects those who walk in simplicity." (Prov. ii. 7)...

2. Jesus Christ prescribed and commended it...

3. The saints observed it faithfully...

4. By it we obtain for ourselves the confidence of men, and put ourselves in a state to do good...

5. It maintains us in the holy and salutary practices of poverty and humility...

— Yes, let us be simple, upright, candid:

1. Let us not participate in the spirit of the world...

2. Let prevarication and duplicity be unknown to us...

3. Let us act in everything as poor, humble religious...

4. Let us have the most entire openness of heart towards those who direct us...

5. Let us seek God for God, good for good, and truth for truth...

195.—*Conformity to the Will of God.*

Thy will be done on earth as it is in heaven. (St. Matt. vi. 10.)

We must will what God wills, all that He wills; for,

1. His will alone is infallible, most holy, and most enlightened, whilst ours is fallible, uncertain, and irregular...

2. Not to will what He wills would be offensive to His goodness, His power, His wisdom...

3. It would be preparing many deceptions for one's self...

4. Jesus Christ prescribes to us that conformity of which He is a perfect model...

5. The soul that practises it pleases God, walks in security, enjoys peace, acquires innumerable merits.

— Wherefore:

1. Let us truly appreciate and desire it...

2. Let us ask it of God every day...

3. Let us produce acts thereof on every occasion...

4. Let us immolate our own will to the Divine will...

5. Let us say with our Lord: "My meat is to do the will of Him that sent me"...

196.—*Edification.*

Let your light shine before men. (St. Matt. v. 16.)

Let us always be most edifying towards all:

1. Nothing is more honorable...

2. It is the first means of glorifying God,...of doing good to men,...of doing good to ourselves...

3. It is necessary, in order to imitate Jesus Christ, and keep His precepts...

4. It is necessary, in order to console and serve the Church, to exercise charity, to repair scandals...

5. It is necessary, in order to act conformably to our holy state; we cannot conceive either a religious or a Christian teacher being anything else than a man of edification and good example...

— Penetrated with these reasons,

1. Let us watch over ourselves so as to give no scandal...

2. Let us be sincerely virtuous...

3. Let us testify it by our actions....

4. Let us practise reserve in our relations with the world, in our visits; watch over our looks, remembering that death enters the heart by the eyes...

5. Let us faithfully observe our Rule; this is the great example we ought to give to our Brothers, and to persons outside...

197.—*On Scandal.*

Woe to him by whom scandal cometh. (St. Matt. xviii. 7.)

Woe to the scandal-giver:

1. He is the organ of Satan, the agent of hell for the ruin of souls...

2. He is the destroyer of good, an Antichrist...

3. Jesus Christ Himself curses him...

4. Ah! it is because nothing wounds His divine heart more deeply than scandal,...nothing more bitterly afflicts the Church...

5. And especially if he who gives it is clothed with the religious habit. Oh! what enormity, what sacrilege, what treason towards Jesus Christ, towards the Church, towards society...

— Ah! let us comprehend it; and,

1. Let us dread nothing more than scandal...

2. Let us pray that God may remove it from us...

3. Let us prevent it by all possible means...

4. Let us deplore the bad example we have given,...let us counteract its effects by an edifying conduct.

5. According to the precept of the Apostle, "Giving no offence to any one, that our ministry be not blamed" (2 Cor. vi. 3).

198.—*On Zeal.*

Be zealous for that which is good in a good thing always. (Gal. iv. 18.)

Let us be zealous for the salvation of souls. It is necessary:

1. In order to correspond with the designs of God upon us...

2. To imitate Jesus Christ and obey Him...

3. To please Mary,...to console the Church...

4. To accomplish what our Institute, our benefactors, our pupils expect from us...

5. To testify that we have true charity...

— But let our zeal have the qualities which it ought to have; that is to say, let it be,

1. Pure, disinterested,...seeking only God and souls...

2. Prudent, discreet, wise, enlightened...

3. Well regulated, orderly; not deviating from the spirit of our Institute, nor the prescriptions of obedience.

4. Efficacious, active; manifesting itself by works, and not simply by words...

5. Constant, persevering even to the end...

199.—*Devotion.*

Give, and it shall be given to you. (St. Luke, vi. 38.)

Let us give ourselves, after having given all...Let us be men of devotion:

1. All the saints have been so...

2. What works has Christian devotion produced!... Why not admire and try to practise it?

3. Moreover, we have made a promise to do so...

4. Ah! who will be devoted, if not religious?...

5. Not to be so, would be to dishonor our state, render our ministry barren and unfruitful, and make ourselves unworthy of the graces which God bestows upon us...

— But let our devotion be true: that is to say,

1. Pure in its motives,...proceeding from grace...

2. Humble, hidden from the eyes of men...

3. Entire, reserving nothing for self, sacrificing one's self with happiness, like Jesus Christ,...like the saints...

4. Courageous, persevering, surmounting every obstacle...

5. Universal, exercising itself towards all and always...

200.—*Constancy.*

He that shall persevere unto the end, he shall be saved. (St. Matt. x. 22.)

Let us be constant in good, surmounting all discouragement, all weariness;...resisting every temptation of inconstancy...

This is necessary, in order,

1. To produce fruit in souls...

2. To imitate Jesus Christ...

3. To obey Him...

4. To fulfil our engagements, and tend to perfection...

5. To be happy, because instability is the cause of ceaseless trouble, disquietude, remorse; whilst constancy procures ineffable satisfaction, at the same time that it draws great graces upon us...

— But to draw this virtue from its source:

1. Let us ask it of God by fervent prayer...

2. Let us keep ourselves united with Jesus Christ, who is our strength.

3. Let us act only through supernatural motives...

4. Let us think, on every occasion, of the assistance of grace...

5. Let us regard only the present,...or rather let us conduct ourselves each day as if it were the first of our entrance into religion, or the last of our life...

SUMMARY OF MEDITATIONS

ON SAINT JOSEPH.

1.—*Designs of God on Saint Joseph.*

Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family? (St. Matt. xxiv. 45.)

Let us admire the designs of God on Saint Joseph:

1. He destines him to be the spouse of Mary...

2. He destines him to be the foster-father of Jesus...

3. How advantageous is this choice to Saint Joseph, and of what graces it is the source for him!...

4. How glorious it is for him!...

5. Who, among the saints or angels, would not have esteemed it as a signal honor to have been the object of it?...

— Wherefore:

1. Let us bless God for having so glorified his faithful servant...

2. Let us honor Saint Joseph in every way we can...

3. Let us think also of the choice that God has made of us, to concur in the work of His mercy towards many...

4. Let us enter into his designs in our regard...

5. Let us accomplish faithfully all he wishes of us...

2.—*Motives of our Devotion towards Saint Joseph.*

This honor is he worthy of, whom the king hath a mind to honor. (Esther, vi. 11.)

Let us be devout towards Saint Joseph:

1. God Himself has honored him among all the saints...

2. He wishes that we have recourse to him...

3. Devotion to Saint Joseph is intimately connected with the devotion towards the divine Infancy and the most Blessed Virgin...

4. The Church excites us to embrace the practices thereof...

5. Our dearest interests are involved in it...for it contains treasures of grace...

We must, then,

1. Honor Saint Joseph—consecrate ourselves to his service.

2. Cause him to be honored whenever we can...

3. Have recourse often to his all-powerful intercession...

4. Pray to him for our parents, our Brothers,...our Institute,...our pupils...

5. Pray to him for ourselves personally...

3.—*Saint Joseph, Spouse of Mary.*

Joseph, the husband of Mary: of whom was born Jesus. (St. Matt. i. 16.)

Joseph, the spouse of Mary! what an alliance!

1. God willed it for the execution of his designs...

2. He distinguished Joseph amongst all men to unite him to the august Virgin, queen of angels...

3. He endowed him, to that end, with the most excellent qualities...

4. He endowed him beforehand with precious graces.

5. Joseph, in the company of the Most Blessed Virgin, ceased not to increase in grace and merits...

— How glorious this alliance was for him!... How advantageous it was to him!... Wherefore:

1. Let us glorify him among all the saints...

2. Let us bless God for the favors which He bestowed upon him.

3. Let us admire the virtues which Mary and Joseph practised together...

4. Let us endeavor to reproduce them in our conduct...

5. Let us do what depends on us, in order that they may reign in our communities...

4.—*Saint Joseph, Foster-Father of Jesus.*

Take this Child, and nurse him for me. (Exod. ii. 9.)

The Word, in making Himself flesh, subjected Himself to all the infirmities of our nature. It was necessary for Him, during His infancy, to have a tutor, a protector, a foster-father: now Joseph was chosen for this sublime office...

1. He is to the Son the representative of the Father...

2. He was prepared for that august ministry with the most precious graces, to which he faithfully corresponded...

3. Let us contemplate him lavishing his cares on Jesus...

4. Let us admire how a poor workman was made the protector of the Almighty, the foster-father of Him who nourishes all!...

5. The Son of God obeys him as if He were his own son.

— Oh, divine Child, how thou elevatest him to whom Thou thus submittest Thyself!... Wherefore:

1. Let us felicitate him thereon...

2. Let us celebrate his greatness...

3. Let us honor him by a true devotion...

4. Let us propose to ourselves to imitate his virtues...

5. Let us ask that grace through his intercession...

5.—*Jesus honoring Saint Joseph.*

Honor my Father. (St. John, viii. 19.)

Jesus honors Saint Joseph:

1. By the name of father, which He gives him...
2. By the dependence on him in which He places Himself...
3. By the confidence which He has in him...
4. By His respect and filial love...
5. By His perfect submission...

Jesus honored him in order to honor in him the Father whom he represents, to thank him for his services to Him and His Blessed Mother: finally, to give to men the great example of respect to those who have authority over them...

— Let us enter into His adorable designs:

1. Let us honor and love Saint Joseph...
2. Let us have recourse with confidence to his protection.
3. Let us bless him for his care of Jesus and Mary...
4. Let us accomplish all that we know he demands of us; that is to say, let us imitate his virtues...
5. Let us ask that grace of the Infant Jesus...

6.—*Mary honoring Saint Joseph.*

Come, children, hearken to me. (Ps. xxxiii. 12.)

Mary honors Saint Joseph:

1. Through duty, as being her worthy spouse, and head of the Holy Family...
2. Through gratitude for his care of the Infant Jesus and herself...
3. Through motives of faith, beholding in him the representative of God the Father...
4. For his admirable virtues...
5. For the sublime functions with which he is invested...

She honors him in union with the Infant God...

She honors him with the most profound respect, and with perfect submission to his will...

— As children of Mary, we must, then, after her example:

1. Honor and venerate Saint Joseph...
2. Admire his dignity and his virtues...
3. Testify our gratitude for his care of Jesus and Mary...
4. Give him our heart, devote ourselves to his honor...
5. Secure to ourselves, by this means, the protection of the august Virgin, whose imitators we have been...

7.—*Joseph and Mary go from Nazareth to Bethlehem.*

Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem. (St. Luke, ii. 4.)

An edict of Augustus Cesar obliges Joseph and Mary to go to Bethlehem, where the Messiah is to be born...

Let us contemplate them:

1. Preparing all for their departure...
2. Setting out on their journey...
3. Toiling along, enduring bitter privations...
4. Encouraging one another, blessing God in their troubles.
5. Discoursing of Him, and the great mystery of the Saviour's Incarnation...

— What an example for us!...Let us imitate it:

1. By perfect obedience to our Superiors...
2. By our submission to the will of God...
3. By our resignation in trials...
4. By the application of our mind to the mysteries of the Son of God made man...
5. By fidelity, in having amongst us, according to the prescriptions of our Rules, only holy conversations...

8.—*Joseph and Mary at Bethlehem.*

There was no room for them in the inn. (St. Luke, ii. 7.)

Let us contemplate Joseph and Mary arriving at Bethlehem.

1. Overwhelmed with fatigue, how much they need an asylum wherein they can rest!...
2. They ask it from persons of their acquaintance, but they are rejected...
3. They knock at the inns; the doors are closed against them...
4. They entreat, they conjure; no one heeds them...
5. They are forced to leave that inhospitable town, and retire into a poor stable...

— What trials!...But what resignation!

1. Let us admire their conduct...
2. Let us compassionate their trials...
3. Let us offer them our heart for a dwelling...
4. Let us have the most affectionate devotion to the Blessed Virgin and her august spouse...
5. Let us be truly zealous in inspiring our pupils with this devotion...

9.—*Joseph in the Stable of Bethlehem.*

You shall see in your arms the Lord who has just been born. (Hymn to St. Joseph.)

Let us contemplate Joseph and Mary:

1. Leaving Bethlehem,...wandering in the country...
2. Stopping before a stable,...entering therein...
3. Placing themselves in prayer...
4. Receiving very soon in their arms the divine Infant, who has just been born...
5. Adoring Him,...lavishing upon Him the most affectionate and tender care, devoting themselves to His service...

O Joseph, how happy you are!

— In union with Mary and Joseph,

1. Let us adore the Infant God...
2. Let us celebrate His birth...
3. Let us love Him with our whole heart...
4. Let us consecrate ourselves to His service...
5. Let us devote ourselves to Him in devoting ourselves to our pupils, whom He has made His representatives in our regard...

10.—*The Shepherds adore Jesus born.*

I bring you good tidings of great joy. (St. Luke, ii. 10.)

The birth of the Saviour had been the subject of great joy for Mary and for Joseph...It was to be so afterwards for the shepherds who were to be called to the crib of the divine Infant...

1. They are watching their flock...
2. An angel appears to them...
3. He encourages them,...he announces to them the birth of the Messiah...He sings, with other angels, "Glory be to God in the highest, on earth peace, to men of good will"...
4. The shepherds go to Bethlehem,...they enter into the stable...
5. There they adore the Infant God,...they congratulate Mary and Joseph...How transported they are with joy!...

What passes in the heart of Joseph?...

— Oh! how he blessed God for having chosen the poor for the first adorers of His Son!...

1. Let us animate ourselves with like sentiments...
2. Let us esteem poverty...
3. Let us be happy in the practice of it...
4. Let us love the poor...
5. Let us remember that Jesus was poor...

11.—*Saint Joseph at the Adoration of the Magi.*

Where is he that is born king of the Jews? For we have seen his star in the east. (St. Matt. ii. 2.)

Jesus, after having called to Him the poor in the person of the shepherds, wishes also to call the rich and the learned in the person of the Magi.

1. Let us consider these illustrious strangers arriving at the end of their long journey.

2. Let us represent to ourselves Saint Joseph introducing them to Jesus and Mary...

3. Let us behold them adoring the Infant God...

4. They unite, in their adoration, with Mary and Joseph...

5. What joy does that holy patriarch feel on account of their faith,...their piety,...their zeal!...

— After his example, let us rejoice:

1. For the faith and piety of the friends of Jesus...

2. For all that consoles and rejoices the heart of Mary...

3. For the prerogatives of that most august Virgin...

4. For the spread of the Gospel...

5. For the good which is done, whether by ourselves or by others...

Let us animate ourselves with a true zeal for the glory of Jesus Christ, and be for our pupils the star that guides them to Him.

12.—*Jesus is presented in the Temple.*

They carried him to Jerusalem, to present him to the Lord. (St. Luke, ii. 22.)

Let us consider the interior dispositions of Saint Joseph in the mystery of the presentation of Jesus Christ.

1. He accomplishes the law with perfect obedience...

2. He unites in sentiment with the adorable Victim...

3. Through Jesus, he adores the Father,...he blesses Him,...he solicits His mercy and His grace...

4. What joy when he enters into the temple, carrying in his arms Him who was to be the glory of the temple!

5. How his joy is increased by the homage rendered to the Infant God by the venerable Simeon and the prophetess Anna!

— Let us place ourselves, by grace, in the same dispositions...

1. Accomplishing faithfully the law of God...

2. Uniting ourselves with Jesus Christ in all our actions.

3. Adoring and blessing God...

4. Imploring His clemency and soliciting His grace...

5. Making it all our joy to glorify Him...

13.—*Joseph receives the Order to go into Egypt.*

Rise, take the child and his mother, and fly into Egypt. (St. Matt. ii. 13.)

Let us contemplate Joseph receiving this order during his sleep, and accomplishing it immediately.

Let us consider how honorable it is for him:

1. It is an angel who transmits it to him...
2. It has reference to Jesus and Mary...
3. Its object is to defeat the projects of Herod...
4. It has for its end to save the life of the Infant God.
5. It presents difficulties, but even that shows the esteem which God has for His servant...

But let us consider still more how Joseph executes it.

—Let us reflect that he obeys:

1. Through motives of faith and of religion...
2. With simplicity...
3. With blindness...
4. With promptitude...
5. With trust in Providence...

Is it thus that we obey?

14.—*The Flight into Egypt.*

Joseph, rising up, took the child and his mother by night, and retired into Egypt. (St. Matt. ii. 14.)

What virtues does St. Joseph manifest in the flight into Egypt!...

Let us admire:

1. His perfect obedience; his entire submission to the Divine will...
2. His heroic devotion...
3. His superhuman courage...
4. His patience, his resignation...
5. His piety, his spirit of faith,...his charity, his solicitude for the Infant God and the Blessed Virgin...

—Let us draw, as fruits from this meditation, the resolution,

1. To obey always as true religious...
2. To be patient in trials...
3. To form our pupils to resignation in the trials of this life...
4. To be wholly devoted to the work wherewith Providence intrusts us...
5. To draw from it strength and courage in union with Jesus and Mary.

Let us ask, through the intercession of St. Joseph, fidelity to these practices.

15.—*Sojourn of the Holy Family in Egypt.*

Be there until I shall tell thee. (St. Matt. ii. 13.)

It would be difficult to form a just idea of the painful state in which Joseph and Mary find themselves in Egypt...

1. They are in an idolatrous country...
2. They reside in the midst of a people who despise and hate the Jews...
3. They have there neither friends nor protectors...
4. They are poor and destitute...
5. Their hearts experience great sufferings on account of those of the Infant Jesus...

— But, what models for us!

1. Nothing can disturb their patience and resignation...
2. They give themselves up to painful labors...
3. They return good for evil...
4. They pray for the unbelieving people among whom they have to dwell; they never cease to edify them by their admirable conduct...
5. They occupy themselves with Jesus above all things.

"Joseph (says the Church) consoles the Child in exile!"...

16.—*Return from Egypt.*

Rise, and take the child and his mother, and go into the land of Israel. (St. Matt. ii. 20.)

Let us contemplate the Holy Family in their return from Egypt:

1. An angel carries the order to them...
2. Joseph receives that order with faith, with the spirit of obedience, joy, and gratitude...
3. He executes it with promptitude,... with courage, with prudence...
4. Oh! what a picture is that of Jesus traversing the deserts between Mary and Joseph!...
5. It is especially from his love for the divine Child that Saint Joseph derives the strength necessary to triumph over all the difficulties of that long and painful journey...

— Let us learn from our holy patron:

1. To receive with faith the orders of God...
2. To accomplish them as He wills us to do...
3. To bless Him for the care of His providence...
4. To keep ourselves united to Jesus Christ...
5. To bear all our trials for the love of that divine Saviour...

17.—*The Child Jesus remains in the Temple.*

When he was twelve years old, they went up to Jerusalem, according to the custom of the Jews. (St. Luke, ii. 42.)

Let us consider what passes on this occasion, as related in the holy Gospel.

1. Jesus, Mary, and Joseph journey from Nazareth to Jerusalem...

2. Ah! what are their thoughts,...their sentiments,... their discourse!...

3. Let us then contemplate them praying in the temple.

4. Their piety satisfied, they set out again; but Jesus remains in Jerusalem...

5. What sorrow when, in the evening, they perceive themselves without Him!...What anxiety till the moment they find Him again!...

— Thence let us draw precious instructions:

1. Joseph and Mary lose Jesus, without any fault of theirs...And we?

2. They are deeply afflicted,...And we?

3. They seek eagerly...And we?

4. They wish to never again be separated from Him... And we?

5. They find happiness only with Him...And we?

18.—*Joseph at Nazareth.*

He went down with them, and came to Nazareth, and was subject to them. (St. Luke, ii. 51.)

Let us transport ourselves in spirit to the humble dwelling of Nazareth, so justly called the heaven of earth...

Let us contemplate Joseph:

1. Devoting himself with ardor to the labors of his state...

2. Applying himself to them through the purest motives...

3. Practising humility in the most excellent manner...

4. Admiring Jesus,...understanding the divine teachings of His hidden life...

5. Praying, working with Him—finding consolation only in Him...What merits he acquires!...—Ah! like Joseph,

1. Let us esteem the humble and hidden life...

2. Let us live in retreat, united to Jesus Christ...

3. Let us apply ourselves zealously to labor...

4. Let us labor through pure motives of faith, for the sake of Jesus and Mary...

5. Let us enter into the spirit of the mysteries of the hidden life of the Saviour, and conform our conduct thereto...

19.—*The Holy Family.*

They had but one heart and one soul. (Acts, iv. 32.)

What a family was that which was composed of Jesus, Mary, and Joseph!...How can we conceive its excellence!...Had the angels ever so worthy an object of their veneration?...

There are all virtues...There reigns the most perfect union, the most holy cordiality...

Ah! it is that these three august persons,

1. Esteem one another...
2. Respect and honor each other...
3. Act by the movement of the same spirit...
4. Love each other with the purest love...
5. Practise in perfection humility and devotion...

— Let us contemplate these models, and learn,

1. To esteem our Brothers...
2. To respect and honor them...
3. To have but one and the same spirit with them...
4. To love them cordially...
5. To be humble, and always devoted to render them service...

20.—*Saint Joseph's Faith.*

My just one liveth by faith. (Heb. x. 38.)

It is to Saint Joseph that we may well apply these words, for he it was, above all, who lived by faith...

How admirable is this virtue in him!

Joseph had:

1. An entire and universal faith...
2. A simple, humble, and docile faith...
3. An unshaken faith, although it was most severely tried...
4. A lively and energetic faith...
5. A practical faith, making him produce acts of the most sublime virtues, and being eminently meritorious before God...

— Has our faith these characters?

1. Do we believe all that the Church teaches?...
2. Do we believe it simply and with docility?...
3. Do we believe it firmly?...
4. Is our conduct truly conformable in all things to our faith?...
5. Are we really animated with the spirit of faith, which is the spirit of our state?...

21.—*Saint Joseph's Hope.*

Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. (Jerem. xvii. 7.)

Saint Joseph is an admirable model of hope and of confidence in God.

1. He awaited with certainty the coming of the Messiah,...the fulfilment of all the divine promises...

2. Ah! it is because he had the most entire faith in the goodness and power of God...

3. After the birth of the Saviour, his hope was in its perfection...Oh! could it be otherwise, since he had in his arms the divine Mediator!...

4. His confidence was entire, universal, unshaken.

5. And nevertheless, it was always reasonable and prudent...

— After his example, let us put all our trust in God...

1. Let us reanimate our faith in the goodness of our Heavenly Father...

2. Let us multiply our acts of hope...

3. Let us combat all trouble, all inquietude...

4. Let us never allow ourselves to be discouraged...

5. Let us pray, and rely upon assistance from above...

22.—*Saint Joseph's Charity.*

Thou shalt love the Lord thy God. (Deut. vi. 5.)

Saint Joseph excelled in divine love, because:

1. He was endowed with many graces disposing him to love...

2. He faithfully corresponded to each of them...

3. He practised charity, and, by that very practice, he never ceased to develop it in himself...

4. His heart was influenced by the heart of Mary, all burning with love...

5. His heart felt the beatings of the heart of Jesus, the very focus of love...

— Ah! that we could draw divine love from the same sources!...It would have in us the same characters!...We would love God with a love,

1. Lively, ardent, animated...

2. Courageous, firm, invincible...

3. Devoted, generous, active...

4. Pure, exempt from all affection to creatures.

5. Progressive, increasing unceasingly, even till the day when it would entitle us to be admitted into heaven...

23.—*Devotion of Saint Joseph.*

I am thy servant, O my God. (Ps. cxviii. 125.)

All true servants of God have been men of devotion ; but none more so than Saint Joseph.

— Ah ! it is that, amongst all,

1. He had a great and lofty soul...
2. He had an upright spirit, and a grateful heart.
3. He was docile to the solicitations of grace...
4. He applied himself to become conformable to Mary.
5. Above all, he had the greatest desire to render himself like to Jesus Christ, the Victim of our salvation...

Let us draw our devotion from the same sources, and it will be, like that of Saint Joseph,

1. Constant during life...
2. Firm, proof against all contradictions...
3. Humble, seeking in nothing the esteem of men...
4. Christian, religious, relying on motives of faith...
5. Generous, disposing us even to love sacrifices which cost nature the most...

24.—*Purity of Saint Joseph.*

Blessed are the clean of heart, for they shall see God. (St. Matt. v. 8.)

In order to form an idea of the eminent purity of Joseph, it suffices to consider that he was just,...that he was deemed worthy to be the spouse of the Queen of Virgins, and the foster-father of the Infant Jesus...

1. He had the fear of God, and kept His law...
2. He was prudent, and avoided danger...
3. In view of the great things to which God destined him, he had received in the highest degree the grace of chastity...
4. He was wholly influenced by the purity of Mary...
5. He was still more influenced by Jesus, the divine Sun from whom radiates all purity, all sanctity...

Oh ! how happy Joseph was in practising this holy virtue in its perfection !...

— Let us imitate him, we especially who are religious.

1. Let us watch over the thoughts of our mind...
2. Let us watch over the affections of our heart...
3. Let us watch over our senses, particularly our eyes...
4. Let us pray with fervor to obtain the gift of purity...
5. In temptations, let us invoke Saint Joseph, the patron of pure souls...

25.—*Humility of Saint Joseph.*

I will make myself meaner than I have done; and I will be little in my own eyes. (2 Kings, vi. 22.)

Joseph, just, and faithful to grace, witnessing the humility of Mary, and the self-abasement of the incarnate Word, was the humblest of the servants of God:

1. In his thoughts, never occupying himself with dignity or grandeur...

2. In his desires, aspiring only to be forgotten by men...

3. In his words, saying not a word in his own praise...

4. In his occupations, blessing God for being reduced to the condition of a simple artisan...

5. In his command, regarding the dignity of Jesus and Mary, who were subordinate to him, and annihilating himself before them...

— Let us imitate Saint Joseph, our august patron:

1. Let us acknowledge our poverty, our misery, and how contemptible we are...

2. Let us desire no other position than that in which Providence has placed us...

3. Let us accept with pleasure every employment...

4. Let us avoid speaking of ourselves...

5. Let us meditate often on the humiliations of Jesus.

26.—*Poverty of Saint Joseph.*

I am poor, and in labors from my youth. (Ps. lxxxvii. 16.)

Yes, Joseph was poor:

1. He was poor by an abject and needy poverty...

2. He was poor at Nazareth, at Bethlehem, in Egypt, everywhere; he was so during his whole life...

3. He esteemed poverty, which he looked on only with the eyes of faith, and which he saw so much esteemed by Jesus...

4. He bore all its rigors with an unalterable patience, and an entire submission to the order of Providence...

5. He made his very indigence the subject of his thanksgivings to God...

— With a view to imitate him:

1. Let us practise poverty according to our Rules...

2. Let us esteem and testify it by our conduct...

3. Let us bless God when He presents us with occasions of suffering from poverty...

4. Let us accept them in union with Jesus, who was poor.

5. In our employment, let us devote ourselves with a good heart to the children of the poor...

27.—*Patience and Meekness of Saint Joseph.*

In your patience you shall possess your souls. (St. Luke, xxi. 11.)

Joseph was severely tried; but he ever remained calm, meek, patient, resigned... Ah! it is because,

1. Wise and humble, he did not exaggerate his troubles, which, moreover, he accepted, as being his due.

2. He was faithful to actual graces, which God always proportions to our trials...

3. He considered his sufferings with the eyes of faith.

4. He shared the sentiments of Mary, that perfect model of patience and meekness...

5. Above all, he applied himself to become conformable to Jesus...

— Let us be, then, in imitation of him, meek and patient:

1. Towards our Brothers,...towards our pupils...

2. Towards our neighbor, whoever he may be...

3. Towards ourselves...

4. Towards all, in all circumstances...

5. Through motives of faith,...thinking of what we deserved to suffer for our sins, and casting our eyes on Jesus on the cross...

28.—*Obedience of Saint Joseph.*

The mind of the just studieth obedience. (Prov. xv. 28.)

As religious, let us meditate, with attention, on the obedience of Saint Joseph...

With what perfection he practised that virtue!

1. He obeyed through the purest motives, with the desire of pleasing God, of rendering himself like to Jesus Christ...

2. He obeyed in all and always, even in the most painful circumstances...

3. He obeyed promptly and without ever hesitating...

4. He obeyed generously, sacrificing everything to the known will of God...

5. He obeyed simply, with the greatest fidelity...

— Like him, let us esteem and practise obedience, that essential virtue of our state, and by that means,

1. We shall please God...

2. We shall imitate Jesus Christ...

3. We shall merit innumerable graces...

4. We shall advance much in perfection...

5. We shall arrive at the abode of glory, where God rewards the truly obedient...

29.—*Interior Life of Saint Joseph.*

The Lord is not in the wind. (3 Kings, xix. 11.)

No one, after Mary, better understood and practised the interior and hidden life than Saint Joseph.

Let us remember:

1. His separation from the world, with which he had only indispensable relations:
2. His love of silence...
3. His application of mind to supernatural objects.
4. His union with God by heart and will...
5. His relations with Jesus and Mary...

Oh! admirable model for us religious!...

— But do we imitate him?

1. Do we avoid the world as we ought?...
2. Do we remain in the retirement of our communities?...
3. Do we faithfully observe silence?...
4. Do we keep ourselves attentive to God?...Do we work in the presence of Jesus and Mary?
5. Do we make war upon the life of the senses, in order to live only the life of the spirit and heart, in God and for God?

30.—*Prudence of Saint Joseph.*

Behold a faithful and wise servant, whom his lord hath set over his family. (St. Matt. xxiv. 45.)

What a model of prudence is offered to us in the person of Joseph! He always excelled in that virtue:

1. In the use of his senses...
2. In the use of his speech...
3. In the employment of time...
4. In his obligatory relations with the world...
5. In his conduct as spouse of Mary and guardian of the Infant God...

Let us imitate him. We are particularly bound to do so—we religious and teachers...

— Yes, let us embrace the practice of prudence:

1. Let us practise modesty of the eyes...
2. Let us watch over all our words...
3. Let us make good use of our time...
4. Let us be very reserved with all sorts of persons...
5. Let us observe faithfully what is prescribed in our Rule and in the direction of schools, with regard to pupils and persons outside...

31.—*Gratitude of Saint Joseph.*

What shall I render to the Lord for all the things that he has rendered to me? (Ps. cxv. 12.)

An upright and elevated soul, and participating in the sentiments of Jesus and of Mary, Joseph blessed God:

1. For His benefits towards him in the order of nature...
2. For those in the order of grace...
3. For His gifts to other men...
4. For the prerogatives of Mary...
5. For the coming of the Messiah, and the work of salvation He was about to accomplish...

He blessed him in union with Mary and through Jesus...

— Let us be penetrated with his sentiments:

1. Let us be attentive to the benefits of God...
2. Let us bless Him for all the cares of His Providence...
3. Let us bless Him through Jesus, our divine Victim...
4. Let us testify our gratitude to Him by our zeal and devotion...
5. Let us thank Saint Joseph for his protection of us and of the Institute, and especially for his care over Jesus and Mary...

32.—*Perseverance of Saint Joseph.*

Be thou faithful until death, and I will give thee the crown of life. (Apoc. ii. 10.)

Joseph, although constantly tried, was never discouraged...

Ah! it is because:

1. Being of an upright and enlightened mind, he understood that God being always our Master, we are bound to serve Him always...
2. A truly faithful and prudent servant, he took care not to renounce, through discouragement, the spiritual riches which he had acquired.
3. A just man, he could only propose to himself to render to the immutable God a permanent homage...
4. A grateful heart, he unceasingly devoted himself for Him who never ceased to load him with His gifts...
5. Moreover, he was a witness of the perseverance of Jesus and Mary...

— Would we, after his example, persevere in good,

1. Let us walk in the presence of Jesus and Mary...
2. Let us pray with piety and fervor...
3. Let us keep our Rules...
4. Let us be faithful in little things...
5. Let us shun the world...

33.—*The Heart of Saint Joseph.*

My heart is ready, O my God, my heart is ready. (Ps. cvii. 2.)

God designing Joseph to be the spouse of Mary, and the guardian of the infant Jesus, had adorned his heart with all the most precious qualities; and Joseph never ceased to perfect them by his fidelity to grace, and his docility to the influence of the sacred hearts of Jesus and Mary...

Oh! how the heart of this holy patriarch was,

1. Burning with love for Jesus!...
2. Full of charity and compassion for men!...
3. Grateful for every favor!...
4. Docile,... patient,... humble!...
5. Great, noble, generous, devoted!...

— Wherefore:

1. Let us honor it with a true homage...
2. Let us often have recourse to it; it is the heart of our friend, our protector, our father...
3. Let us pray to obtain that ours may become conformable to it...
4. Let us love, like it, and with it, Jesus and Mary...
5. Let us have no other affection than that of divine love...

34.—*Our Duties towards Saint Joseph.*

Thou shalt be over my house. (Genesis, xli. 40.)

We have to fulfil towards Saint Joseph duties, of which everything reminds us, and which, furthermore, are very sweet to our hearts...

1. He was honored by each of the three divine Persons...
2. He was honored by Mary...He is honored by the Church...
3. He is honored in an especial manner by our Institute...
4. He has all power in heaven; he has, by his protection, procured the greatest graces for us...
5. He is a perfect model of the virtues of our state...

— We must, then, render him a homage proportioned to each of these motives:

1. A homage of respect,... of honor, of veneration, of admiration...
2. A homage of gratitude for his protection towards us, and, above all, for his services to Jesus and Mary...
3. A homage of love as to our tender father...
4. A homage of confidence in his protection...
5. A homage of imitation of his virtues...

35.—*Saint Joseph, Patron of Persons consecrated to God.*

We will run after thee, to the odor of thy ointments. (Cant. i. 3.)

A patron is at once a protector and a model...Saint Joseph is that of religious, because he protects them in a very special manner, and his life has numerous analogies with theirs :

1. He was favored with a sublime vocation...
2. He perfectly corresponded to it...
3. The spirit of faith animated all his actions...
4. No one more excelled in obedience...in poverty... in chastity,...in piety...in devotion...
5. He advanced continually in perfection...

— Let us, then, behold in him our patron—we, especially, whom the Church has placed under his patronage.....

1. Let us place the most entire confidence in him...
2. Let us implore his aid in all our wants...
3. Let us honor him and make him honored...
4. Let us meditate on his virtues...
5. Let us apply ourselves to reproduce them in a manner more and more perfect...

36.—*Progress of Saint Joseph in Perfection.*

Joseph is a growing son. (Gen. xlix. 22.)

Saint Joseph was always increasing in perfection...

1. He was so virtuous from his youth, that he made himself worthy to be chosen for the spouse of Mary.
2. How great was his progress afterwards in sanctity, in the company of the Blessed Virgin!...
3. How much greater still they were in consequence of his relations with the Infant God!...
4. What beauty his soul acquired from day to day!...
5. What a degree of sanctity had he, then, attained, on the day of his departure from this earth!...

— As religious, we ought, by our state, to tend to perfection; do we tend to it effectually?

1. Do we comprehend the importance as well as advantage of it?
2. Do we examine ourselves on this point?
3. Do we grow in humility, in fervor?...
4. Have we more and more horror for sin and love for virtue?...
5. Are we more advanced than we were a year, or two years ago...than when leaving the novitiate?

37.—*Saint Joseph, Patron of Christian Masters.*

I take the boy upon me, require him at my hands. (Gen. xliii. 9.)

By how many titles is Saint Joseph the patron of persons devoted to the education of youth!

1. He received from God the mission of protecting the Infant Jesus...

2. He devotes himself thereto, through the purest motives of faith...

3. He has for aid in this work, Mary...

4. He acquits himself of the duties of his charge with perfect zeal, prudence, and devotion...

5. His heart, burning with love for Jesus, bears the most lively affection towards Christian children, each of whom is, in the eyes of faith, another Infant Jesus,....Under all these relations, he is evidently our protector and our model.

— Let us learn then of him:

1. To respect children...

2. To devote ourselves to them...

3. To watch carefully over our pupils...

4. To remove from them whatever might be hurtful.

5. To edify them by a conduct truly exemplary...

38.—*Saint Joseph, our Model as Masters.*

Look, and make it according to the pattern that was shewn thee on the Mount. (Exod. xxv. 40.)

Joseph is our model, as masters:

1. By his spirit of faith...

2. By his respect for the Child confided to his care...

3. By his vigilance over this sacred deposit.

4. By his solicitude for Him, his care to provide for His wants...

5. By his devotion, which was pure,...disinterested,... entire,...constant,...without limits...

— To imitate Saint Joseph in our employment:

1. Let us look on our pupils with the eyes of faith...

2. Let us respect them as the members of Jesus Christ...

3. Let us watch over them with entire solicitude...

4. Let us prevent and remove everything that could be hurtful to them...

5. Let us devote ourselves without reserve for their good...

Let us accomplish faithfully all these duties, and, like Saint Joseph, draw our strength from prayer, the sentiment of our duties, the contemplation of Jesus and of Mary...

39.—*Saint Joseph, Patron of Children.*

He will protect them that walk in simplicity. (Prov. ii. 7.)

Behold in Saint Joseph the patron of children:

1. He loves each of them as another Infant Jesus...

2. He interests himself for them by the desire to attach them to Jesus Christ, in whom alone is happiness...

3. He protects them, as he protected the Infant Jesus...

4. He provides for their spiritual wants, and guards them against the assaults of the devil...

5. He prays for them, and becomes their intercessor with Jesus Christ...

— We must, then,

1. Have a great confidence in his assistance for the work that is confided to us...

2. Implore him that we may succeed...

3. Accomplish all that he asks of us, and thereby strive to merit his protection...

4. Induce our pupils to have a true devotion to him...

5. Pray him for them, asking, by his intercession, that all may find and persevere in the way of salvation...

40.—*Saint Joseph, Patron of Youth.*

Thou art my patience, O Lord; my hope from my youth. (Ps. lxx. 5.)

Saint Joseph is the patron of young people:

1. He was devoted to God and to virtue from infancy...

2. In his youth, he excelled in piety,...in obedience,... in chastity,...in love of labor...

3. His heart had none but holy affections...

4. Let young people, then, learn from him what their conduct ought to be...

5. Let them ask, through his intercession, the grace to imitate him...

He will obtain it for them, because he loves them, and is full of compassion at sight of their dangers...

— Considering him as the patron of youth,

1. Let us recommend to him all young people, and especially those who are, or have been, confided, to us...

2. Let us implore him for youth, for it is the age of great conflicts...

3. Let us often present him as a model to our pupils...

4. Let us pray him for our novices and young teachers...

5. Let us ask, through his intercession, that all may acquire and persevere in the dispositions in which he was himself in his youth...

41.—*Joseph sanctifying his Labor.*

I have been in labors from my youth. (Ps. lxxxvii. 16.)

Saint Joseph, the patron of contemplative religious, is also the patron of those who are called to the active life...

Let us consider what his labor was, and in what dispositions he applied himself to it...

1. He labored in a spirit of penance and humility...
2. He labored with joy...
3. He labored with faith and piety...
4. He labored with courage and perseverance, deriving strength especially from the contemplation of Mary, and still more from that of Jesus...
5. He labored for God,...for Jesus and Mary...

— Oh!...admirable model!...why do we not imitate him with the greatest fidelity?...why not work:

1. In the spirit of penance,...with abnegation?...
2. With affection for our employment?...
3. In union with Jesus and Mary?...
4. For Jesus and Mary?...
5. With piety, courage, and perseverance?...

42.—*Saint Joseph, Patron of our Institute.*

Our life is in thy hand. (Gen. xlvii. 25.)

Saint Joseph is the patron of our Institute.

1. Our Venerable Father placed us under his protection.
2. The Church has confirmed what he did...
3. As religious, and as Christian teachers, we find in Saint Joseph a perfect model...
4. He has never ceased to protect our Congregation, which has never invoked him without experiencing the effects of his assistance...
5. Hence it has always paid him a filial homage, of veneration, of supplication, and of thanksgiving.

— Penetrated with these thoughts...

1. Let us honor Saint Joseph as our patron, our protector...
2. Let us place ourselves under his protection...
3. Let us recommend our Institute to him,...let us pray him for our novitiates, our Communities, our Superiors, our benefactors...
4. Let us recommend our pupils to him...
5. Let us, above all, imitate him in his faith,...his obedience,...his purity,...his piety,...his respect for childhood,...his devotion, &c...

43.—*Saint Joseph, Patron of Afflicted Souls.*

I am thy protector. (Gen. xv. 1.)

Saint Joseph is the patron of afflicted souls.

1. He experienced all sorts of trials...

2. But, regarding them with the eyes of faith, he bore them with resignation, and sought his consolation only in God...

3. He compassionates afflicted souls—he who knew what it is to suffer...

4. He received a particular grace for that end, in reward of what he suffered for Jesus and Mary.

5. How many souls have had recourse to him in their desolation, and have been consoled, rejoiced!...

— Are we in affliction?

1. Let us accept our ills with resignation...

2. Let us never cease to bless God who tries us...

3. Let us have recourse to St. Joseph with confidence...

4. Let us implore his protection...

5. Let us ask him, if not to be delivered from our sufferings, at least to bear them in a manner meritorious for heaven...

44.—*Saint Joseph intercedes for Sinners.*

God has exalted me that he might save many people. (Gen. l. 20.)

Saint Joseph intercedes for sinners:

1. Through pity for them...

2. Through zeal for the glory of God...

3. Through the desire for their salvation...

4. Through conformity of sentiments with the Divine heart of Jesus...

5. Through conformity of sentiments with the holy heart of Mary, the advocate and refuge of sinners...

He prays for them to the Most Holy Trinity...

He offers for their conversion the merits of Jesus Christ, ...the merits of Mary,...what he did himself for Jesus and Mary...

— Thus he obtains for them the greatest graces.

1. Let us pray to him, then, for ourselves, poor sinners...

2. Let us pray to him for those who are dear to us, and who might be in the state of sin...

3. Let us impose some sacrifices on ourselves for their conversion, and supplicate him to offer them to God...

4. Let us pray to him for all sinners...

5. Let us pray to him with fervor and confidence...

45.—*Saint Joseph, Protector of the Agonizing.*

When he saw the day of his death draw nigh, he called his son Joseph. (Gen. xlvii. 29.)

What a moment is that of the agony!... Happy, then, are the servants of Saint Joseph!...

1. He prays for them that they may have the same advantage.

2. He defends them against the attacks of the devil...

3. He obtains for them a true contrition for their sins...

4. He supports them in their anguish,...exerts and maintains their confidence...

5. He presents their soul to Jesus, and obtains for it the sentence of benedicton.

— Let us, then, be his true servants, to the end that he may grant us that assistance...

1. Let us recommend to him our last hour...

2. Let us pray him to obtain for us to receive the last sacraments with the most holy dispositions...

3. Let us pray to him for our parents, our Brothers, our friends.

4. Let us make sure of his assistance, by being devoted to his honor...

5. Let us secure it, above all, by imitating his virtue...

46.—*Last Moments of Saint Joseph.*

With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed. (Eccl. i. 13.)

Let us contemplate Saint Joseph in his last moments...

Everything is a subject of consolation to him:

1. His life has been so holy, so well employed...

2. He sees at his side Jesus and Mary lavishing their cares upon him...

3. He knows that his works follow him into eternity, and that it is Jesus who will be his judge...

4. His soul feels happy to go into Limbo to announce to the just of the Old Law their approaching deliverance...

5. He has a foretaste of supreme felicity...

— Do we wish to die like Saint Joseph?

1. Let us avoid sin as he avoided it...

2. Let us be, like him, faithful to grace...

3. Let us do God's work courageously...

4. Let us maintain in our hearts the most tender devotion to Jesus and Mary.

5. Let us pray to him fervently to grant us his protection at the hour of our death...

47.—*Death of Saint Joseph.*

Precious in the sight of the Lord is the death of his saints. (Ps. cxv. 15.)

Let us consider how the death of Saint Joseph is,

1. Precious in the sight of God, being the fruit of his holy life, the reward of his justice...

2. Meritorious: he accepts it in union with Jesus about to die, and thus applies to himself, in advance, the merits of the Victim of Calvary...

3. Meritorious: he submits to it with entire resignation and in sentiments of the most perfect charity...

4. Sweet: he is assisted by Jesus and Mary, and has only subjects of consolation.

5. Glorious: the angels receive his holy soul from the hands of Jesus...Jesus and Mary render the last duties to his body...

— Do we wish that our death may be precious in the sight of the Lord?

1. Let us live as Saint Joseph lived...

2. Let us live for Jesus and Mary...

3. Let us remain in their company...

4. Let us labor for their sake in our employment...

5. Let us ask through Saint Joseph the grace of a holy death.

48.—*Resurrection of Saint Joseph.*

I know that I shall rise . . . and that in my flesh I shall see my God. (Job, xix. 25, 26.)

It is a pious tradition, very dear to our hearts, that Jesus Christ raised Saint Joseph when He Himself arose, and that He took him up, body and soul, to heaven, on the day of His glorious ascension...

He thus wished to glorify Saint Joseph in his body:

1. Through love for him, and through gratitude...

2. Because of the relations of that body with His divine flesh.

3. To reward the sanctity of His adopted father...

4. To give yet another mark of resemblance to Mary...

5. To show what value He set on purity in him who was the purest of men...

— Entering into the spirit of this mystery,

1. Let us bless our Lord raising Saint Joseph...

2. Let us esteem purity as the greatest treasure...

3. Let us observe it faithfully, integrally...

4. Let us ask that grace with the most lively earnestness...

5. Let us exalt Saint Joseph, glorified even in his body...

49.—*The Glory of Saint Joseph in Heaven.*

Thou hast crowned him with glory and honor. (Ps. viii. 6.)

Saint Joseph, because of his prerogatives and virtues, has, after Mary, the highest degree in heaven.

1. The Father glorifies him as having been his substitute towards Jesus and Mary...

2. The Son, as His tender foster-father, the protector of His divine infancy...

3. The Holy Ghost, as the worthy spouse and guardian of the purity of Mary...

4. The most Holy Virgin praises and blesses him...

5. The angels and the saints celebrate his greatness...

— Uniting ourselves to them,

1. Let us felicitate Saint Joseph on his happiness...

2. Let us rejoice that he is so elevated in glory...

3. Let us make it the subject of our thanksgiving towards God...

4. Let us labor to obtain a participation in the glory of our holy patron...

5. Let all our application be to advance, like him, in the way of perfection and of sanctity.

50.—*Power of Saint Joseph in Heaven.*

God hath made me a father of Pharao, and lord of his whole house. (Gen. xlv. 8.)

What power he possesses in heaven who, on earth, for so long a time, commanded Jesus and Mary!

1. The Father, who had confided His adorable Son to him, communicates to him unlimited power...

2. The Son, for whom he labored so much, grants him whatever he desires...

3. Mary, whose intercession is all-powerful, refuses him nothing...

4. It is, then, with reason that the doctors proclaim his boundless power...

5. Moreover, does not the Church herself say: "Joseph obtains all that he asks?"

— We have, therefore, every reason,

1. To place entire confidence in him...

2. To implore him in all our wants...

3. To have recourse to him, especially in temptation...

4. To pray to him for ourselves, for the Church, for our parents, for our Brothers, &c.

5. To induce our pupils to have recourse to his protection...

51.—19th of March.—*Feast of Saint Joseph.*

The Lord hath exalted the humble. (St. Luke, i. 52.)

On this day, so dear to our hearts,

1. Let us celebrate the greatness, the prerogatives of our holy patron...

2. Let us admire his fidelity to grace, and all his virtues...

3. Let us think of the glory with which God rewards him...

4. Let us make it a subject of holy joy...

5. With a view to merit a participation therein, let us reanimate ourselves in the spirit of fervor...

Let us invoke Saint Joseph with an entire confidence...

— Ah! to-day especially,

1. Let us pray to him for our Institute...

2. Let us pray to him for our parents...

3. Let us pray to him for our pupils,...for all those in whom we are interested...

4. Let us pray to him for ourselves personally...

5. Let us ask of him some particular grace...Let us entreat him to obtain for us that of final perseverance...

52.—3d Sunday after Easter.—*Feast of the Patronage of St. Joseph.*

Go to Joseph. (Gen. xli. 55.)

Go to Joseph as to our patron, that is to say, our protector, our guide, our model...

1. He is all-powerful with the Heart of Jesus...

2. He is full of goodness towards us...

3. He makes it a happiness to protect us...

4. He conducts us in the way of salvation...

5. He teaches, by his example, what we ought to do to please God.

— Hence, how many persons and associations have placed themselves under his patronage!...

Our Institute has that inestimable advantage:...

1. Let us rejoice therein as a signal favor...

2. Let us thank him for his protection even to this day...

3. Let us beg him to continue it to us...

4. Let us take him for our model,...let us imitate his virtues...

5. Let us pray to him with confidence for our Institute,... our parents,...our pupils;...for ourselves in particular; asking, through his intercession, the grace of a holy death...

SUMMARY OF MEDITATIONS
ON SIN AND PENANCE.

1.—*Sin in General.*

Flee from sin as from the face of a serpent. (Eccl. xxi. 2.)

Oh! how great an evil is sin!

1. It outrages God, an infinitely perfect Being, the Sovereign of heaven and earth...

2. It outrages Him in all His perfections...

3. It combines in itself the most odious characters—rebellion, temerity, perfidy, ingratitude...

4. It is the object of God's hatred...

5. It has the most deplorable consequences in time, and especially in eternity...

— It is necessary, then,

1. To fear it supremely...

2. To avoid it at any cost,...to fly the occasions of it.

3. To inspire our pupils with a horror of it...

4. To deplore having committed it so often...

5. To do adequate penance for it...

2.—*The Sin of Lucifer and his Angels.*

How art thou fallen, O Lucifer! (Isaias, xiv. 12.)

Lucifer and his angels fell through pride and the spirit of independence...

1. God had endowed them with a great number of perfections...

2. Wishing that they should merit the happiness He destined for them, He subjected them to a trial...

3. But they refused to obey Him...

4. What malice in that sin which is at once a sin of revolt and of ingratitude, and which was committed in heaven itself!...

5. But also, what is its chastisement!...

— No, God did not spare His angels!

1. Let us, then, fear to offend Him...

2. Let us dread sin more than death...

3. Let us keep ourselves in the most profound humility...

4. Let us be truly obedient to religious...

5. Let us watch over ourselves, being mindful of our frailty...

3.—*The Sin of Adam and Eve.*

Death passed upon all men, by him in whom all have sinned. (Rom. v. 12.)

Let us consider the nature and the effects of the sin of Adam and Eve:

1. Created in innocence, our first parents were happy...
2. God gives them a commandment easy to keep.
3. But the devil seduces Eve, who eats of the forbidden fruit, and draws Adam into her transgression...
4. What a sin! It contains in itself imprudence, ...weakness, ... pride, ... disobedience, ... sensuality, ... contempt of God ...
5. Hence, how deplorable have been and still are its consequences!..

— Being mindful of them, let us comprehend:

1. That sin causes only torments...
2. That the devil is false in his promises...
3. But that God is faithful in His menaces...
4. That at any cost we must avoid sin...
5. That we must deplore those which we have committed,...and do fitting penance for them...

4.—*Malice of Mortal Sin.*

They are fallen away, crucifying again to themselves the Son of God. (Heb. vi. 6.)

How odious is mortal sin! It is:

1. A voluntary and deliberate revolt of man against God,... of him who is nothing, against Him who is all...
2. A direct offence to all the perfections of God,... contempt of God,... contempt of His graces and His promises...
3. The abuse of His benefits, going so far as to turn them against Him...
4. The violation of the most sacred engagements.
5. A sacrilegious outrage to the Heart of Jesus...

— Yes, mortal sin is the supreme evil:

1. Let us conceive, then, the most lively horror of it...
2. Let us inspire therewith the souls who are confided to us...
3. Let us never commit it...
4. Let us sacrifice all to avoid it...
5. Let us prevent it in its origin, and carefully avoid the occasions of it...

5.—*Effects of Mortal Sin.*

Whosoever committeth sin is the servant of sin. (St. John, viii. 34.)

What fatal effects does mortal sin produce!

1. It dishonors the soul, and renders it abominable in the sight of God...

2. It gives it up to the devil who dwells in it... who reigns there in place of Jesus Christ...

3. For it, no more peace is possible!...

4. For it, no more merits for heaven, at least until it departs from that unhappy state...

5. For it, hell and its horrors, if death surprises it in enmity with God...

— Ah! can we sufficiently,

1. Fear and abhor mortal sin?

2. Take precautions to avoid it?

3. Deplore the unhappy state of those who are guilty of it?...

4. Do penance for all those which we have committed?...

5. Pray to obtain the grace of persevering in justice?...

6.—*The Loss of God.*

My tears have been my bread day and night, whilst it is said to me daily: Where is thy God? (Ps. xli. 4.)

What a misfortune to lose God!

1. To lose God, is to pass from the bosom of wealth to the most frightful indigence...

2. To lose God, is to fall from honor into the most degrading opprobrium...

3. To lose God, is to cease to be His child and become a slave of the devil...

4. To lose God, is to exchange peace for disquietude, comfort for desolation...

5. To lose God, is to renounce the joys of heaven for the horrors of hell...

— We must, then,

1. Fear and dread above all else that supreme misfortune...

2. Avoid sin, which is the cause thereof...

3. Pity the lot of souls who have strayed away from God...

4. Examine if we are not so...

5. In that case, hasten to return to Him, so that we may never more be separated from Him...

7.—*Venial Sin.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 St. John, i. 8.)

Let us beware of thinking that venial sin is not a very great evil.

1. It offends God, it is God's evil...

2. How often has God punished it in a terrible manner! Remember Lot's wife,...Moses,...Oza...

3. With what rigor does he not punish it in the other life!

4. Moreover, what fatal effects does not venial sin produce, even in this life!...

5. Let us think that it leads us naturally and almost insensibly to mortal sin...

— Wherefore, according to the example and the recommendations of the saints,

1. Let us fear and dread even the appearance of it...

2. Let us avoid it with the greatest care...

3. Let us fly the occasions of it...

4. Let us repent sincerely for those which we have committed.

5. Let us be particularly attentive to this point, when we receive the Sacrament of penance...

8.—*Of Sin in a Christian.*

If my enemy had reviled me, I would verily have borne with it; but thou a man of one mind, my guide, and my familiar! (Ps. liv. 13, 14.)

How guilty is the Christian who commits sin!

1. A child of God, he revolts against that good Father...

2. A member and disciple of Jesus Christ, he dishonors that august Head, and actually denies that divine Master.

3. Temple of the Holy Ghost, he opens his heart to the devil...

4. Child of the Church, he makes his mother weep...

5. A soldier of the holy army, he passes cowardly to the camp of the enemy,...he violates his promises,...he tramples under foot the blood of Jesus Christ...

— We must, then, in virtue of our quality as Christians,

1. Have a horror of sin...

2. Avoid it even at the cost of the greatest sacrifice...

3. Repent sincerely of all that we have committed...

4. Provide against all that might make us fall again into it...

5. Propose to act always conformably to our dignity as children of God, members of Jesus Christ, and temples of the Holy Ghost...

9.—*Of Sin in a Religious.*

How is the gold become dim! (Lament. iv. 1.)

A religious to commit sin! Oh! what disorder!...

Compared to the same fault committed by a secular, there is, in that of the religious,

1. More forgetfulness of duty...
2. More abuse of grace...
3. More breach of promise...
4. More scandal,...more sacrilege, for he is doubly consecrated to God...
5. More ingratitude, for he, especially, has been loaded with the blessings of God...

— As religious, let there be, then, the greatest opposition between us and sin...

1. Let us have a supreme horror of it...
2. Let us never commit it...
3. Let us avoid even the slightest faults...
4. Let us weep for our past sins, and do penance for them...
5. Let us never cease to labor with Jesus Christ to destroy sin...

10.—*On Relapse into Sin.*

Add not sin upon sin. (Eccl. v. 5.)

How many times do we unhappily relapse into the same faults!...

— Ah! could we understand what sins of relapse are!

1. They desolate the heart of Jesus...
2. They give reason to doubt that we have had a true contrition...
3. They aggravate our guilt by their number: moreover, because the second sin is more grievous than the first, the third than the second...
4. They make us contract the habit of sin, which afterwards exercises so frightful a tyranny upon the soul...
5. They weaken remorse, and lead to obduracy...

— It is necessary, then,

1. To fear them,...to avoid them...
2. To fly the occasions of them...
3. To punish ourselves for those which we are so unfortunate as to commit.
4. To energetically attack and constantly resist the predominant failing from which they emanate...
5. To not be discouraged: whatsoever our relapses may be, we can, by grace, always correct ourselves.

11.—*The Prodigal Child.*

A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. (St. Luke, xv. 11. 12.)

Let us reflect on the meaning of this parable.

1. The prodigal is young, and acts foolishly. There is folly in conceiving sin...

2. He goes away from his father:—sin removes us from God...

3. He finds in his wanderings only poverty, degradation, slavery:—far from God, there is only unhappiness.

4. Confused and repentant, he returns with confidence to his father:—thus the sinner returns to God when he corresponds with grace...

5. His father receives him with the greatest kindness:—so God receives the sinner who is converted.

— In meditating on these divers thoughts,

1. Let us renew our fidelity to God.

2. Let us never think of leaving that good Father...

3. Let us understand that sin is the supreme folly...

4. Let us repent of the sins we have committed...

5. Let us ask pardon of God, who is always disposed to show us mercy...

12.—*Mercy of God.*

His tender mercies are over all his works. (Ps. cxliv. 9.)

Let us remember:

1. The promise of a Messiah made to fallen Adam...

2. The patience of God towards His people...

3. His clemency towards repentant sinners...

4. The sacrifice of the cross, where He makes Himself a Victim to disarm His justice...

5. The institution of the Sacrament of penance, the erection of that tribunal of mercy...

Let us understand, then, that if our miseries are great, the mercy of God infinitely surpasses them...

— Wherefore:

1. Let us love that bountiful Father...

2. Let us love Him with our whole heart...

3. Let us have recourse to Him with the most entire confidence...

4. Let us repent, and He will forgive us...

5. Let us forgive, after His example,...and forgive all...

Let us extend towards our Brothers the mercy which He extends towards us...

13.—*Jesus Christ destroying Sin.*

Behold the Lamb of God; behold Him who taketh away the sins of the world. (St. John, i. 29.)

Jesus Christ is the enemy of sin.

1. He hates it with an infinite hatred...

2. He condemns it,...He makes it the subject of the sentence of eternal reprobation...

3. He has expiated it for us upon the cross, by the effusion of all his blood...

4. He continues to expiate it upon our Altars, where He unceasingly makes Himself a Victim for our offences...

5. He remedies sin by His example, His morality, His institutions, His sacraments...

— It is necessary, then, if we are His disciples,

1. To bear an infinite hatred to sin...

2. To condemn sin, but compassionate the sinner...

3. To satisfy for sin, to enter courageously and persevere in the way of penance.

4. To labor unceasingly to destroy sin in ourselves,...to confess with good dispositions...

5. To be zealous to inspire our pupils with a hatred and an aversion for sin...

14.—*The Saints and Sin.*

How then can I do this wicked thing, and sin against my God? (Gen. xxxix. 9.)

The Saints had the same sentiments for sin as had Jesus Christ...

1. They hated and abhorred sin...

2. They avoided it with the greatest care, and even at the sacrifice of life...

3. They fled the occasions of sin...

4. Those who had committed it did penance for it,...and what penance!...

5. To destroy it, all were animated with an ardent, courageous, and persevering zeal...

— As children of saints, are we their imitators?

1. Do we hate sin?...

2. Do we avoid it at any cost?...

3. Do we fly the occasions of it?...

4. Do we deplore having committed it so often?...

5. Are we zealous in inducing our pupils to avoid sin, and the occasions of sin? What good we may do in this respect in the exercise of our employment, if we have the spirit of our vocation!...

15.—*Jesus Christ and Sinners.*

I am not come to call the just, but sinners. (St. Matt. ix. 13.)

What tenderness our Lord Jesus Christ had for sinners!

1. Son of God, for them He makes Himself man...

2. For them He labors, suffers, and dies...

3. For them He continues to immolate Himself upon our Altars...

4. He speaks of them only as objects dear to His heart... He rejects none of them;...His goodness towards sinners is so great that His enemies reproach Him with it...

5. He institutes the Sacrament of penance, where He never ceases to offer them pardon...

As sinners, why do we not understand how much Jesus Christ loves us!...

— Yes, everything urges us,

1. To adore His bounty, His infinite mercy...

2. To return to Him with confidence...

3. To return to Him promptly, this very moment...

4. To give Him back love for love...

5. To attach ourselves to Him, to serve Him with unfailing fidelity...

16.—*Institution of the Sacrament of Penance.*

Whose sins you shall forgive, they are forgiven them. (St. John, xx. 23.)

Let us consider Jesus Christ remitting sin and instituting the Sacrament of penance.

1. It is to that end that He comes on earth...

2. It is to that end that He suffers and dies...

3. He remits it directly, as we see Him do in the person of the paralytic, of Magdalen, of Zacheus, &c...

4. He gives to His Apostles and their successors the power of remitting it...

5. Let us represent Him to ourselves saying to them: "Whose sins you shall forgive, they are forgiven them"...

— Admiring His infinite goodness,

1. Let us bless Him for that salutary institution!

2. Let us make a frequent and holy use of it...

3. Let us appreciate our state, where we can so easily have recourse to it...

4. Let us instruct our pupils well in what relates to the Sacrament of penance,..

5. Let us do our utmost in order that they may approach it frequently, and with holy dispositions...

17.—*Benefits of the Sacrament of Penance.*

I am the resurrection and the life. (St. John, xi. 25.)

When we receive, with the requisite dispositions, the Sacrament of penance,

1. We rejoice the heart of God...
2. We escape from the dominion of hell...
3. We recover our merits and our rights that we had lost by sin...
4. We taste peace of heart anew...
5. We feel ourselves disposed to the practice of good...

We pass from death to life...A greater miracle is wrought in us than the resurrection of Lazarus...

— What reason have we not, then,

1. To glorify our Lord for instituting this Sacrament?...
2. To return thanks to his divine bounty?...
3. To approach it only with a true desire of profiting by it...
4. To preserve its fruits after having received it?...
5. To make it appreciated by our pupils, and induce them to approach it frequently, and with good dispositions?...

18.—*Preparation for the Sacrament of Penance.*

Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy. (Heb. iv. 16.)

Let us bring to the reception of the Sacrament of penance a fitting preparation. For that purpose,

1. Let us fervently implore the Holy Spirit...
2. Let us carefully examine our conscience...
3. Let us excite ourselves to contrition for our sins...
4. Let us form the firm resolution to avoid them for the time to come, and to shun the occasions of them...
5. Let us renew our confidence in God, remembering that His bounty is infinite, and that He has the greatest desire to pardon us...

— But in order to make this preparation well,

1. Let us pray often to obtain the grace of being enlightened on the state of our conscience...
2. Let us make the daily examen seriously...
3. Let us meditate frequently on the truths best calculated to excite our contrition...
4. Let us penetrate ourselves with the goodness of God...
5. Let us enter into the heart of Jesus, consider His compassion towards us, poor sinners, and His desire to give us grace...

19.—*Of Contrition.*

A contrite and humble heart, O God, thou wilt not despise. (Ps. l. 19.)

In order to receive pardon of our sins, we must have a contrition for them, which should be:

1. Interior, proceeding from the heart...
2. Supernatural, produced by the Holy Ghost, having for motive God and the things of God...
3 Sovereign, superior to all other sorrow...
4. Universal, extending absolutely to all mortal sins,... extending even to all venial sins...
5. Accompanied by the firm purpose of sinning no more, and avoiding the occasions of sin...

— In order that our contrition may have these qualities,

1. Let us ask that favor of God...
2. Let us meditate on the outrage that sin offers to Him...
3. Let us think of what Jesus Christ suffered for sin...
4. Let us think of the evil which sin causes to ourselves and the punishment it deserves...
5. Let us purpose and be well resolved to never commit it...

20.—*The Sentiments of the Repenting Sinner.*

My Father, I have sinned against heaven and before thee. (St. Luke, xv. 21.)

I have sinned: Oh! what a subject of sorrow!

1. I have offended God, I have outraged my Father...
2. I have separated myself from God, my only good...
3. I have saddened my Jesus,...I have wounded His heart...

Oh, unfortunate wretch!...I have joined with His executioners to scourge Him, to crown Him with thorns, to crucify Him!

4. I have renounced into the hands of the devil my rights to heaven...If death struck me, I should be cast into the eternal abyss...
5. I have become horrible in the sight of God...

Have I not drawn down His curse on my relations?...

— Ah! let me, then, be a true penitent:

1. Having my sins incessantly before my eyes...
2. Recalling to mind their number and their magnitude...
3. Regretting them from the bottom of my heart...
4. Punishing myself for having committed them...
5. Never committing them any more, and carefully avoiding the occasions of them...

21.—*Qualities of Confession.*

Go, show yourselves to the priests. (St. Matt. viii. 4.)

It is necessary that our confessions be:

1. Humble, made with sorrow and confusion...

2. Simple, accusing ourselves of our sins, as we know them.

3. Prudent, respectful, decorous...

4. Entire; comprising, at least, mortal sins, with all their aggravating circumstances...

5. Conformable to the direction given us...

— That our confessions may have these qualities, it is necessary:

1. To know well what relates to the Sacrament of Penance...

2. To form a just idea of the ministry of the priest in the holy tribunal...

3. To be seized with horror at the very idea of a sacrilegious confession...

4. To think on the regrets of so many of the damned, who deplore their not having had courage to confess their crimes...

5. To think that on the last day the sins hidden in confession shall be unveiled before the eyes of the whole universe.

22.—*On Satisfaction.*

Owe no man anything. (Rom. xiii. 8.)

Let us recall to our mind in what satisfaction consists...

Let us each time perform our penance promptly;...exactly...piously...

But as it is nothing compared to what our sins deserve, let us add to it other satisfactory works:

1. Prayer,...assisting at the holy sacrifice...

2. Fasting,...mortification of the senses...

3. Interior mortification...

4. Labor with a view to satisfy God...

5. Resignation in our trials,... fidelity to our Rules...

— Let us take for practices:

1. To think often on what we owe to divine justice...

2. To compare the expiations of the other life with those which are prescribed in this...

3. To offer to God our actions in a spirit of penance...

4. To bless Him in all our pains and trials...

5. To endeavor to gain indulgences, either for ourselves or for the souls in purgatory...

23.—*Avoiding the Occasions of Sin.*

If thy right eye cause thee to offend, pluck it out, &c. (St. Matt. v. 29, 30.)

It is not enough to wish to avoid sin, it is necessary to shun the occasions of it:

1. Jesus Christ prescribes to us to separate from everything that might be an occasion of sin...

2. The Holy Ghost has said: "He who loves the danger, shall perish in it"...

3. We have in superabundance the grace to avoid the occasion;...but if we expose ourselves to it, shall we have the grace not to sin?...

4. What does experience tell us on this subject?

5. All the doctors teach that flight from dangerous occasions is the indispensable means for avoiding sin...

— It is necessary, then,

1. To enlighten oursleves on what is for us an occasion of offending God...

2. To avoid it resolutely and at any cost...

3. To make ourselves well known to our director, and faithfully follow his advices...

4. To watch over our senses,...to shun the world.

5. To watch over our heart,...remembering that natural affection is, alas! very near to criminal affection...

24.—*Necessity and Qualities of Conversion.*

Be converted to me with all your heart. (Joel, ii. 12.)

Let us be converted:

1. Really, quitting sin altogether...

2. Promptly, without any delay...

3. Heartily, hating sin, and loving only God.

4. In actions, acting henceforth but as true religious,... faithfully observing our Rules,...shunning the occasions of sin...

5. Forever, remaining faithful till death...

— For this purpose,

1. Let us ask of God the grace thereof...

2. Let us correspond with it faithfully and courageously...

3. Let us think on the shortness of life, the uncertainty of the future, on death, always near us...

4. Let us hear Jesus Christ, hastening to secure our salvation, and apply to ourselves the merits of His sacrifice.

5. Let us hear Mary,...let us hear the Church telling us, "Dēlay not to be converted to the Lord" (Eccl. v. 8).

SUMMARY OF MEDITATIONS ON THE EUCHARIST.

1.—*Circumstances of the Institution of the Eucharist.*

Jesus having loved his own who were in the world, he loved them to the end. (St. John, xiii. 1.)

Jesus Christ institutes the Eucharist:

1. At the end of His public life...
2. At the Supper...
3. At the last Passover which He was to celebrate...
4. Whilst his enemies were preparing to put him to death.
5. At the moment of commencing His passion...

Let us meditate on each of these circumstances; and considering what they reveal to us of the heart of Jesus,

1. Let us love that sweet Saviour...
2. Let us be grateful for His gifts...
3. Let us devote ourselves unreservedly to Him...
4. Let us be zealous to make Him known and blessed...
5. Let us seek henceforth but to please Him...

2.—*On what preceded the Institution of the Eucharist.*

Go, and prepare us the pasch. (St. Luke, xxii. 8.)

Let us contemplate Jesus Christ about to institute His Sacrament:

1. He sends Peter and John to prepare everything for the pasch...
2. He repairs to the supper-room, accompanied by His Apostles...
3. He sits at table with them...
4. He rises from table and washes their feet...
5. He again seats himself at table and teaches them the precept of humility...

— Recalling these facts, let us comprehend how much we ought,

1. To respect our churches, where this mystery is constantly renewed.
2. To desire to eat the pasch there prepared for us...
3. To abase and humble ourselves before all...
4. To exercise charity towards our Brothers...
5. To pray Jesus Christ to purify our soul from every stain, in order to receive Him with fruit, when he gives Himself to us in the holy Communion.

3.—*The Institution of the Eucharist.*

This is my body; ... this is my blood. (St. Matt. xxvi. 26, 28.)

Let us contemplate our Divine Saviour instituting the adorable Eucharist:

1. After having washed the feet of His Apostles, and permitted Saint John to lean his head upon His bosom, He takes bread, and says: "This is my body"...

2. He does the same with the wine which was in the chalice, saying: "This is my blood"...

3. The Apostles adore Him present under the Sacramental species.

4. He communicates Himself...

5. He afterwards communicates them...

— O mystery of love! In recalling it,

1. Let us reanimate our faith in the real presence...

2. Let us rejoice in the present which is given us...

3. Let us show that we discern the body of Jesus Christ.

4. Let us love this sweet Saviour and thank Him without ceasing.

5. Let us assist at the holy Mass as we would have assisted at the Holy Supper;...and prepare for Jesus Christ in our heart a place as worthy of Him as possible...

4.—*Faith in the Eucharist.*

Blessed are they who have believed. (St. John, xx. 29.)

What wonders faith shows us in the Eucharist!

1. Bread is changed into the body of Jesus Christ, and wine into His blood...

2. Jesus Christ is wholly and entirely present under each of the species...

3. What He did at the Last Supper, the priest does in the Mass—he consecrates His body and His blood...

4. Jesus Christ is present whole and entire under each part of the species broken or divided...

5. He remains in the Sacrament as long as the species are in their integrity....

— Meditating on these teachings of faith,

1. Let us reanimate our belief in the real presence...

2. Let us reject, in the beginning, every shade of doubt which the devil might seek to introduce into our mind...

3. Let us adore the God hidden in this Sacrament...

4. Let us receive Him often, with great piety...

5. By a true conversion, let us transform ourselves into Him, and so merit to live with Him in glory...

5.—*Excellence of the Eucharist.*

My Father giveth you the true bread from heaven. (St. John, vi. 32.)

How can we conceive or express the grandeur of the Eucharist!

1. The tree of life, the manna, the ark of the covenant, ...all that was grandest in the Jewish worship was but the figure of the Eucharist...

2. It is designated by the most glorious names...

3. The reality which it contains is God,...Jesus Christ!

4. It produces the most salutary effects on soul and body,...on individuals and societies...

5. It is the first of Sacraments,...the summary of all mysteries...

— We must, then,

1. Appreciate it amongst all the gifts of God...

2. Glorify the Author of this magnificent present...

3. Rejoice at the riches which are at our disposal...

4. Live in such a manner as to render ourselves, as far as possible, worthy to approach often to the holy table...

5. Be zealous to inspire those who depend on us with a true devotion to the Eucharist...

6.—*Emmanuel.*

They shall call his name Emmanuel, which being interpreted, is God with us. (St. Matt. i. 23.)

God is with man.

1. God was with man before the first sin, conversing familiarly with him...

2. He was with man after his fall, but in a manner less intimate...

3. He was with the people whom he had chosen...

4. Afterwards, at the time appointed, the Son of God became man, and dwelt among us...

5. He perpetuates His presence by the adorable Eucharist. Oh! how favored we are!

— Let us comprehend this, and,

1. Adore our Emmanuel...

2. Be with Him, since He is with us...

3. Visit Him in His holy Sacrament as often as the duties of our state permit us...

4. Appreciate our happiness in receiving Him in the holy Communion...

5. Unite ourselves to Him, more and more, even till the day when we shall be united to Him in His glory.

7.—*The Fruit of the Tree of Life.*

To him that overcometh, I will give to eat of the tree of life. (Apoc. ii. 7.)

The fruit of the tree of life completely repaired man's strength,... prevented sickness,... preserved from death. Now, is it not this what the Eucharist does in the supernatural order?...

1. It perfectly repairs the strength of the soul...
2. It cures venial sin—the true spiritual sickness...
3. It preserves from mortal sin...
4. It maintains and increases the life of grace...
5. It acts even on our body, in which it develops the germ of immortality...

— What a tree is the Eucharist!... What fruit it bears!...

1. Let us often go to the foot of that tree...
2. Let us bless our Lord, who, with His own divine hands, planted it in the garden of the Church...
3. Let us be hungry for its vivifying fruit...
4. Let us gather it with the deepest respect, love, and gratitude...
5. Let us communicate with fervor, to the end that the new fruit of life may operate in us all its salutary effects...

8.—*The Pasch of the Jews and the Holy Communion.*

Christ, our pasch, is sacrificed. (1 Cor. v. 7.)

The Eucharist was prefigured by the paschal lamb, the blood of which kept the destroying angel away from the Hebrew houses, and the flesh of which they were to eat after the manner prescribed by God.

Let us, then, behold in our Lord in the Holy Sacrament,

1. The Lamb of the new law...
2. The Lamb immolated for us...
3. The Lamb whose blood is our salvation...
4. The Lamb who is to be our nourishment...
5. The Lamb who is our strength and our life...

— Let us nourish ourselves with it, but according as it is ordained for us...Let us be, in communicating,

1. Clothed with innocence...
2. Animated with hope, filled with entire confidence in God...
3. Burning with fervor...
4. Hungry for the celestial food...
5. Detached from creatures, desiring only to quit this land of captivity to enter into heaven, the true land of promise...

9.—*The Manna of the Desert.*

This is the bread that came down from heaven, not the manna. (St. John, vi. 59.)

The manna was a miraculous food, celestial, called the glory of God and the bread of children, strengthening, delicious to the taste, the prodigy of which lasted forty years.

Now, it prefigured the Eucharist, which is, by excellence,

1. A miraculous food...
2. A celestial bread, a truly divine nourishment...
3. The bread of children...
4. A strong nourishment, above all substance esteemed by true Israelites, delicious to the soul...
5. A nourishment given to the people of God from the beginning of the Church, the prodigy of which will continue to the end of ages...

— In meditating on these relations of the manna with the Eucharist,

1. Let us renew our esteem for the adorable Sacrament.
2. Let us bless Jesus Christ for this ineffable gift...
3. Let us hunger after this heavenly bread...
4. Let us nourish ourselves often therewith in faith and piety...
5. Let us inspire our pupils with a love and esteem for it... Let us zealously prepare them for it...

10.—*The Eucharist Prefigured (continued).*

He hath made a remembrance of his wonderful works; he hath given food to them that fear him. (Ps. cx. 4, 5.)

Let us recall to mind the fountain of the terrestrial paradise, the sacrifice of Abraham, that of Melchisedech, the wheat given to the people by Joseph, the ark of the covenant—all that prefigured the Eucharist...Is it not, in fact,

1. The fountain of the garden of the Church?...
2. The bread and wine offered by the King of Peace?...
3. The immolation of the true Isaac continued?...
4. The wheat presented to all by the Saviour of the world?
5. The ark of the new covenant, which contains the celestial manna, in which God is adored by the cherubim, and from whence he delivers his oracles?...

— What motives have we not, then,

1. To admire the divine Eucharist?...
2. To love to proclaim its greatness?
3. To be zealous to make it known and loved?
4. To celebrate, because of it, the munificence of God?
5. To prepare ourselves well for holy Communion?

11.—*The Eucharist Prefigured (continued).*

Now, these things were done in a figure of us. (1 Cor. x. 6.)

Let us recall to our mind the Jewish sacrifices, the pillar of cloud, the honey found by Samson in the lion's mouth, the field of Booz, the flour and oil of the widow of Sarepta, the loaf of Elias...

These are admirable figures of the Eucharist, which is:

1. The true and only sacrifice...
2. The luminous cloud in which God resides...
3. The sweetness coming from the strong...
4. The inexhaustible food...
5. The fortifying bread, by which we may climb even to the summit of the mountain of perfection...

— Let us comprehend it well; and consequently,

1. Let us adore the Victim of our altars...
2. Let us recognize God under the Sacrament...
3. Let us nourish ourselves with the bread that is presented to us, and appreciate its sweetness...
4. Let us have recourse to the Eucharist, especially in our discouragements...
5. Let us receive it with faith, purity, humility, and love...

12.—*Multiplication of the Loaves, Figure of the Eucharist.*

Whence, then, should we have so many loaves in the desert? (St. Matt. xv. 33.)

Jesus, through compassion, multiplies bread in the desert, and feeds a whole multitude therewith. Now, is not this a figure of the Eucharist?

1. Jesus has compassion on our fainting souls...
2. He takes bread, blesses, and consecrates it...
3. He gives it to the Apostles...
4. In their hands, and those of their successors, the consecrated bread is multiplied to infinity.
5. All men are invited to nourish themselves with it...

— Recalling these wonders,

1. Let us admire the bounty, the tenderness, the generosity of Jesus Christ towards us...
2. Let us bless Him for having made Himself the bread of our souls...
3. Let us ardently desire to nourish ourselves with Him...
4. Let us dispose ourselves the best we can for it,...
5. For that purpose, and in imitation of the multitude that followed Him into the desert, let us attach ourselves to Him, let us listen to His divine teachings, and be obedient to those whom He has charged with conducting us...

13.—*The Eucharist Announced or Foretold.*

What is the good thing of Him, but the corn of the elect? (Zach. ix. 17.)

The Eucharist was announced beforehand to men:

1. Isaac, then Jacob, spoke of it indirectly...

2. David calls it the memorial of the works of God,... the nourishment which the Lord has prepared for those who fear him...

3. Isaias, Malachi, Zachary, beheld it in the future...

4. Jesus speaks of it in the parable of the marriage feast...

5. He had spoken of it before in the most precise manner in the synagogue of Capharnaum, saying: "The bread which I will give, is my flesh for the life of the world"...

— Let us enter into the spirit of the different predictions of this great Sacrament:

1. Let us proclaim it the chief work of the Divine goodness...

2. Let us think of the wonders of which it is the memorial...

3. Let us ardently desire that celestial bread...

4. Let us be happy to nourish ourselves with it...

5. Let us receive it with good dispositions, in order that it may be really for us the wheat of the elect, the wine that buds forth virgins.

14.—*Designs of Jesus Christ in the Eucharist, which relates to His Father.*

I honor my Father. (St. John, viii. 49.)

It is for the special glory of God, His Father, that Jesus institutes the Eucharist.

Oh! how much He glorifies Him!...In the holy Sacrament, indeed,

1. He adores the heavenly Father unceasingly...

2. He thanks Him worthily for all His benefits...

3. He repairs the outrages of sinners...

4. He supplicates Him for us...

5. He loves Him with a perfect love...

Thus does the Father regard with affection this earth, where he sees His Son adoring, blessing, and loving Him!

— In union with this divine Victim,

1. Let us adore Him from the depth of our heart...

2. Let us return Him thanks for all His benefits...

3. Let us implore His mercy,...let us solicit His graces...

4. Let us love Him with a true love...

5. Let us procure His glory as much as we possibly can...

15.—*Designs of Jesus Christ regarding Himself.*

Do this for a commemoration of me. (St. Luke, xxii. 19.)

Jesus Christ wished, by His Sacrament,

1. To honor His divine body,...to glorify His sacred flesh...

2. To honor, vivify, fortify, console, and rejoice the Church militant...

3. To assist the Church suffering, and to make her participate in the infinite merits of the sacrifice of the cross...

4. To establish a memorial of His divine works...

5. To establish, above all, a memorial of His passion and death...

Oh! the admirable invention of Supreme Wisdom!...

— Like the saints,

1. Let us be astonished that Jesus has loved us so much...

2. Let us enter into His views and adore His divine body present under the sacramental species...

3. Let us honor the Church, and show ourselves her worthy children.

4. Let us remember Jesus Christ, and announce His death by our whole conduct...

5. Receiving Him in the holy Communion, let us think of the extent of His love for us, and consecrate to Him forever our heart and all its affections...

16.—*Designs of Jesus Christ with regard to us.*

I will not leave you orphans. (St. John, xiv. 18.)

Jesus, in instituting the Eucharist, wished,

1. To show His love for us...

2. To make Himself our companion,... our consolation.

3. To make Himself our food...

4. To remedy all our spiritual evils...

5. To teach us the practice of all virtues...

— May His designs be accomplished in our regard!

1. Let us render Him love for love...

2. Let us live with Him,...let us visit Him often...

3. Let us meditate on the virtues of which He is the model in His Sacrament, and reproduce them in our conduct...

4. Let us live by Him,... let us seek, in the reception of His adorable body, the remedy for the evils of our soul...

5. Let us say to Him, with the author of the Imitation: I come to you, O Lord, as one sick, to my physician, as one needy, to the King of Heaven, as one in desolation, to my loving comforter. (Book iv., chap. ii. 1.)...

17.—*Love of Jesus Christ for us in the Eucharist.*

You are my friends. (St. John, xv. 14.)

Everything in the Eucharist proclaims the love of Jesus Christ for men:

1. The circumstances under which He instituted it...
2. The words He spoke on that occasion...
3. The grandeur of the gift He gave us...
4. The motives by which He is so liberal...
5. The state to which He has reduced Himself in the holy Sacrament...the invitations by which He urges us to go to Him...

Yes, all tells us that He loved us beyond measure...

Let us remember it, and, in imitation of the saints, give that sweet Saviour love for love...

— Let us love Him:

1. With a love of complacency..
2. With a love of gratitude...
3. With an efficacious love, a love of sacrifice...
4. With a persevering love...
5. With a progressive love...

18.—*The Eucharist and the Incarnation.*

The Word was made flesh, and dwelt among us. (St. John, i. 14.)

What relations there are between the Incarnation and the Eucharist!

1. The God incarnate in Mary, is the God hidden in the most holy Sacrament...
2. On the altar, as in Mary, He annihilates Himself for us...
3. For the Incarnation, the consent of Mary was necessary;....for transubstantiation, that of the priest is required...
4. In the Incarnate Word, the humanity alone could suffer; in the Eucharist, the species alone can be divided or changed...
5. The Eucharist is the extension of the Incarnation...

By the Eucharist, the Word made flesh is, so to say, present everywhere, remains continually among men, elevates the faithful, even to a union with God...

— Mindful of this,

1. Let us admire the great mystery on our altars...
2. Let us adore the Man-God residing among us...
3. Let us appreciate the happiness of being united to Him.
4. Let us receive Him with faith, love, humility...
5. Let us endeavor to participate in the dispositions of Mary at the moment of the Incarnation...

19.—*What Jesus Christ is for us in the Eucharist.*

It is good for me to adhere to my God. (Ps. lxxii. 28.)

Jesus Christ, in His divine Sacrament, is:

1. Our friend, testifying the greatest and truest love for us...

2. Our shepherd, leading us into the most excellent pastures...

3. Our King, coming to us full of goodness and compassions...

4. Our physician, curing all our spiritual maladies...

5. Our consolation, our joy...

— Do we comprehend this, and act accordingly?

1. Do we love Jesus Christ?...

2. Are we His docile sheep?...

3. Are we devoted to Him like faithful subjects?...

4. Have we recourse to Him to be cured of the wounds of our soul?...

5. Do we seek our consolation and assurance in Him alone?

20.—*The Eucharist and the Blessed Virgin.*

Come, eat my bread, and drink the wine which I have mingled for you. (Prov. ix. 5.)

Jesus and His divine Mother,...Jesus in the Eucharist and Mary at the foot of His Altars: what a useful subject of meditation!

1. It is from Mary that the divine body and blood have come which are given us at the holy table.

2. It was particularly for Mary that Jesus Christ instituted His Sacrament...

3. She is a perfect model for us in all our duties towards the Eucharist...

4. Let us think with what dispositions she communicated!...

5. She is for us, by her protection, the true means to go to Jesus and receive Him with fruit...

— Oh! how much we ought,

1. To bless Mary, from whom Jesus comes!

2. To unite with that august Virgin in adoring Him in His holy tabernacle...

3. To admire the dispositions with which she communicated...

4. To do our utmost that they may be in us...

5. To implore, for this purpose, her merciful and all-powerful protection.

21.—*The Eucharist and the Angels.*

Let all the angels of God adore him. (Heb. i. 6.)

The angels are our models and helpers in all our duties towards the Eucharist:

1. They adore Jesus in the most holy Sacrament...
2. They are consumed with love in His presence...
3. They pray to Him for us...
4. They are employed with the most affectionate zeal in inspiring men with devotion to the Eucharist...
5. They are nourished, in their way, with the celestial food which is called the bread of angels...

— In union with these blessed spirits,

1. Let us adore the divine Sacrament with the most profound respect...
2. Let us render to Jesus Christ love for love...
3. Let us pray to Him for ourselves and for our neighbor...
4. Let us be jealous for the devotion to the Eucharist...
5. Let us nourish ourselves frequently with the bread of angels; let us make fervent communions, to the end that they produce in us abundant fruits of grace and of salvation...

22.—*The Eucharist and the Church.*

There is no other nation so great, that hath gods so nigh them, as our God is present to all our petitions. (Deut. iv. 7.)

The Eucharist is, for the Church,

1. Her life, her condition of existence, the principle of all the good she operates...
2. Her glory, for no honor is comparable to that of possessing God...
3. Her strength, her defence against all her enemies...
4. Her consolation, her joy...
5. Her riches, her treasure,...the banquet she offers to all her children...

Yes, the Eucharist is all for the Church.

— Ah! let it be then, also, all for us!

1. Let us live by the Eucharist, and for the Eucharist...
2. Let us appreciate our happiness in possessing it...in receiving it so often into our heart...
3. Let us have recourse to it on all occasions, and especially in spiritual dangers...
4. Let us seek our felicity only in it...
5. Let it be all that we desire in this land of warfare and of exile...

23.—*The Eucharist and the Saints.*

With the holy, thou wilt be holy. (Ps. xvii. 26.)

—Let us admire the devotion of the saints to the Eucharist:

1. How great was their piety in visiting the adorable Sacrament,...in assisting at the holy Mass!...

2. What affection they had for holy Communion!... How they prepared for it!...With what fervor they made their thanksgiving!...

3. With what zeal they spoke of the Eucharist!...

4. Hence, our Lord favored them with the most abundant graces of light and of strength...

5. What consolations they found in His Sacrament!...

— As children of saints, let us, then, imitate them:

1. Let us have a true devotion to the Eucharist...

2. Let us be zealous to inspire it in our pupils...

3. Let us love, let us desire the holy Communion,...let us receive it often, and always with the utmost fervor...

4. Let us draw from the Eucharist the strength we need...

5. Let us seek only there consolation and repose...

24.—*The Eucharist and the Venerable De La Salle.*

To live is Christ. (Phil. i. 21.)

Our Venerable Father is an admirable model and a sure guide for us in devotion to the Eucharist.

1. As a child, he was never happy except at the foot of the tabernacle...

2. As a priest, his whole consolation was to offer the holy Sacrifice,...How edifying he was at the altar!...How fervent was his thanksgiving!...

3. Zeal for the Eucharist consumed his soul...

4. Let us bear in mind his recommendations; he wishes that our communions be frequent and fervent...

5. He engages us to do all we can that they may serve to the amendment of our life...

—Let us remember our Father, and,

1. Bless God for having given us such a guide...

2. Hear the holy Mass with faith and piety,...

3. Have a lively affection for the holy Communion...

4. In all circumstances, have recourse to the most holy Sacrament...

5. Pray well to our Lord for the Institute, for our community! Let us think of it especially when making the weekly communion.

25.—*Presence of the holy Sacrament in our Churches.*

The Lord is truly here. (Gen. xxviii. 16.)

The churches where the most holy Sacrament is, are,

1. More holy than the holy spot whereon Jacob saw in a dream that mysterious ladder, by which angels ascended and descended...

2. More holy than the burning bush...

3. More holy than the tabernacle and the ark of the covenant...

4. More holy than the temple of Solomon...

5. Infinitely superior to every habitation...

— They deserve the same respect as the house of Nazareth, the stable of Bethlehem, the Supper-room, Calvary, at the time when Jesus Christ was there.

1. Let us, therefore, respect them profoundly...

2. Let us be attentive there to the presence of Jesus...

3. Let us pray Him fervently in His divine Sacrament...

4. Let us form our pupils to respect and love for the holy place...

5. Let us make it a joy to be able to go there often...

Let us enter into the spirit of these words of David: "How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord" (Ps. lxxxiii. 2, 3).

26.—*Life and Mission of Jesus Christ in the Eucharist.*

I live by the Father. (St. John, vi. 58.)

Jesus Christ is, in the holy Sacrament,

1. The adorer of His heavenly Father...

2. Our advocate, our mediator with Him...

3. Our friend, our confidant,...our guide, our help, our consolation...

4. Our priest, our victim.

5. The food of our souls, our nourishment...

— Penetrated with these thoughts so consoling,

1. Let us adore Him in the state He is reduced to...

2. Let us, through Him, adore God, His Father...

3. After His example, and by His grace, let us do good to all; let us be to our Brothers what He is to us...

4. Let us bless Him for His presence among us, and the numberless graces of which He is the source...

5. Let us prepare ourselves well to receive Him, so that He may take entire possession of our heart, and that we may live only His life...

27.—*Jesus Christ our Model in the Eucharist.*

Look and make it according to the pattern that was shown thee in the mount. (Exodus, xxv. 40.)

Jesus Christ, in His Eucharistic life, practices, before the eyes of all, the same virtues as during His mortal life;... there, in fact,

1. He prays to His Father for us...
2. He loves and blesses Him...
3. He loves us with a boundless charity...
4. He abases, he annihilates Himself...
5. He devotes, sacrifices Himself unceasingly for our salvation.

Oh! admirable model, especially for us religious!...

He is, for us, by His grace, a means to imitate Him...

— Let us enter into the spirit of these considerations:

1. Let us adore Him giving the example of all virtues...
2. Let us speak of Him as the model of Christians...
3. Let us ask of Him the grace to imitate Him...
4. Let us labor courageously to that end...
5. Let us receive the holy Communion with fervor, for nothing is better calculated to make us like unto Jesus Christ, our adorable model.

28.—*Jesus a Model of our Duties towards God.*

I love the Father, and as the Father hath given me commandment. (St. John, xiv. 31.)

Jesus Christ, in the holy Sacrament, is a model for us in our duties towards God, His Father...

1. He adores Him and prays to Him unceasingly... Oh! what a prayer is that which rises from the tabernacle towards heaven!...
2. He loves Him with a perfect love...
3. He blesses and thanks Him in His name and in that of all creatures...
4. He remains perfectly submissive to His will...
5. He is consumed with zeal for His glory...

But, do we copy this model in our conduct?...How happy we should be, could we render that consoling testimony!

— Let us try, then, to imitate Jesus Christ,

1. In our thoughts, occupying ourselves only with God...
2. In our desires, raising them unceasingly towards God...
3. In our words, conversing only of God...
4. In our resolutions, seeking only the accomplishment of His holy will.
5. In our works, observing faithfully His holy law...

29.—*Jesus in the Eucharist, the Model of Humility.*

Verily thou art a hidden God, the God of Israel. (Isaias, xlv. 15.)

Let us meditate on the humility of Jesus Christ in His Sacrament...

1. There He hides profoundly His divinity and His humanity...

2. There, He annihilates Himself to glorify His Father, and to testify His love for us...

3. How profound are His humiliations!...

4. How astonishing they are!...

5. Let us also reflect that they are permanent, and will continue to the end of time...

Could it be, that after having considered them, there would still be any shadow of vanity in us?...

— As disciples of Jesus Christ, let us comprehend, then, how much we ought,

1. To avoid vain-glory, and despise the esteem of men...

2. To abase ourselves before all...

3. To repress self-love within us...

4. To ask earnestly the grace of humility...

5. To embrace courageously the practice of that virtue, without which we cannot arrive at celestial glory...

30.—*Jesus, in the Eucharist, Model of Obedience and of Patience.*

I am in the midst of you, as he that serveth. (St. Luke, xxii. 27.)

Let us consider the obedience, abnegation, patience of Jesus Christ in the holy Sacrament...

1. He is there obedient to His Father,...to the Priests,... to every one...

2. His obedience is there prompt, entire, universal...

3. He is there without making use of His senses, and, so to speak, in a state of death...

4. He is there poor, as in the days of His mortal life...

5. He is there enduring all sorts of outrages with the greatest patience...

— Behold our model—especially us, religious...But,

1. Do we study Him with attention?...

2. Do we understand well the obligation we are under of imitating Him?

3. Do we pray to obtain the grace to do so?...

4. Do we put our hand to the work?...

5. Does every day see us more obedient, more mortified, more detached from creatures and from ourselves, more resigned in affliction?

31.—*Jesus Christ, in the Eucharist, a Model of Love towards the Neighbor.*

Thou shalt love thy neighbor as thyself. (St. Matt. xix. 19.)

Jesus, in His Sacrament, is a perfect model,

1. Of charity for men...

2. Of meekness towards those, even, who outrage Him by their irreverence and their sacrileges...

3. Of devotedness, for He gives all, and gives Himself...

4. Of zeal, since He efficaciously procures the salvation of so great a number of souls...

5. Of liberality, of generosity...

— Admiring His charity and the works which it made Him accomplish,

1. Let us ask of Him His spirit of charity, of meekness, and of kindness...

2. Let us draw from His heart the love of our Brothers...

3. Let us love them through the purest motives of religion...

4. Let us behold Himself in their person...

5. Let us be truly zealous for the salvation of souls...

32.—*The Teachings of the Eucharist.*

Wisdom hath mingled her wine, and set forth her table. (Prov. ix. 2.)

Everything in the Eucharist instructs us in our duties:

1. The nature of the bread and wine is symbolical of the union which ought to exist amongst us...

2. Transubstantiation teaches us the renunciation of all that is human... The state in which the body of Jesus Christ is, teaches us that we are to die to ourselves...

3. The name EUCHARIST, signifying *thanksgiving*, reminds us of the duty of gratitude...

4. The whiteness of the altar-linen speaks to us of the purity requisite for communicating...

5. The consecration of the chalice and other sacred vessels makes us think of the respect due to our body, so frequently the dwelling-place of Jesus Christ...

— What salutary instructions!

1. Let us esteem them, and be attentive to them...

2. Let us carefully meditate on them...

3. Let us make them known to our pupils...

4. Let us practise them with fidelity and perseverance...

5. Let us begin this very moment...

33.—*The Eucharist, the Principleof Concord.*

We being many, are one bread, one body, all who partake of one bread. (1 Cor. x. 17.)

What are we to consider in the Eucharist that does not tend to make us love our Brothers?...

Let us remember:

1. The sermon of the last Supper, where Jesus Christ exhorts us so much to love one another...

2. The circumstances under which He institutes His Sacrament.

3. The purposes for which He resides amongst us and comes to us...

4. The conditions required to communicate with fruit...

5. The nature of the holy Communion, which is a banquet of union, a family repast...

— As religious, who communicate so often,

1. Let us remember then that we are Brothers...

2. Let us love each other truly and cordially...

3. Let us love one another in view of Jesus Christ...

4. Let us maintain and perfect that love...

5. Let us learn from Jesus Christ to sacrifice self-love to charity...

34.—*Faith in the Eucharist.*

We walk by faith, and not by sight. (2 Cor. v. 7.)

Our faith in the Eucharist ought to be:

1. Entire, embracing all that the Church teaches on this adorable mystery...

2. Firm, unshaken...

3. Simple, without curious or rash searching...

4. Humble, submitting reason perfectly to revelation...

5. Lively, efficacious, accompanied by works which it ought to produce...

— Blessed are those who have all these marks of faith in the Eucharist!

1. Let us appreciate their happiness...

2. Let us ask of our Lord to share it with them.

3. Let us pity those who, contrary to His word, dare to raise doubts on His divine presence in the most holy Sacrament...

4. As to us, let us act always as if we beheld Him with our corporeal eyes...

5. Let us be zealous to form our pupils to know, adore, love, and bless God in the Eucharist...

35.—*Our Duties towards the Eucharist.*

Come, let us adore the Lord; let us prostrate ourselves before him. (Ps. civ. 6.)

Our principal duties towards the divine Eucharist are:

1. To believe in the real presence of Jesus Christ in His Sacrament,...to adore His most holy body under the species which conceal it from our eyes...

2. To love with our whole heart the Lord who is with us...

3. To be grateful for the ineffable gift which He makes us of His own person...

4. To be zealous for the devotion to the holy Sacrament.

5. To embrace its practices according to the desires of the Church and the spirit of our holy Rules...

— Now, the signs that we fulfil these duties are, especially:

1. To be very collected in the holy place...

2. To think often of the most holy Sacrament...

3. To return thanks for its institution...

4. To assist piously at the holy Mass...

5. To love the holy Communion, and always to bring to it a serious preparation...

36.—*Excellence of the Devotion to the Eucharist.*

I am the beginning and the end. (Apoc. i. 8.)

This is the queen of devotions, because it is in the most perfect degree:

1. Elevated in its object, which is Jesus Christ Himself...

2. Salutary for individuals, families, societies...

3. Consoling, procuring the purest and sweetest joys...

4. Universal, extending to all countries, traversing all times, reaching to all ages...

5. Necessary, indispensable to the Christian...

— As religious, let it be then very lively in us:

1. Let us communicate with fervor, and also as often as obedience permits...

2. Let us assist piously and daily at the adorable Sacrifice...

3. Let us visit the holy Sacrament as often as the duties of our state permit...

4. Let us adopt the holy habit of spiritual communion...

5. Let us do all we can to make our pupils pious and devout towards the Eucharist...

37.—*The holy Communion.*

A certain man made a great supper, and invited many. (St. Luke, xiv. 16.)

What a feast is that of the Eucharist!...Yes, it is great:

1. In its Author; for he who gives it, is God...

2. In the aliment which is given, and which is the sacred flesh of the Man-God...

3. By the effects which it produces...

4. By its universality and its perpetuity...

5. By what it cost...Let us consider that Jesus Christ had first to become a bloody victim upon Calvary, that He might afterwards be an unbloody victim and our nourishment upon the altar...

— No, nothing so grand as this divine banquet...

1. Let us be penetrated more and more with it...

2. Let us appreciate our happiness in communicating often.

3. Let us bless God for our vocation, which procures us this inestimable advantage...

4. Let us bring to the holy Communion the necessary preparation, so that it may produce in us all its fruits...

5. In receiving our Lord, let us give ourselves entirely to Him, as He gives Himself entirely to us...

38.—*Necessity of Communion.*

Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. (St. John vi. 54.)

Nothing is better established than the necessity of communion:

1. Jesus Christ has said: "Unless you eat my flesh,... you shall not have life in you"...

2. The Church makes annual communion a precept, and exhorts her children in every way to communicate frequently...

3. Our Venerable Father and our holy Rules prescribe frequent communion.

4. What our meals are to the body, the holy Communion is to the soul...

5. Moreover, whence can we draw but from the Eucharist, the strength we need to triumph over temptations, to grow in fervor, to persevere in our holy state?...Wherefore:

1. Let us esteem holy Communion with all our heart...

2. Let us bless the Author of that remedy of salvation...

3. Let us form our pupils to have recourse to it often.

4. Let us communicate as often as it is permitted...

5. But always with the requisite dispositions...

39.—*On Frequent Communion.*

Lord, give us always this bread. (St. John, vi. 34.)

Let us communicate frequently:

1. It is the intention of Jesus Christ, who instituted His Sacrament under the form of a repast, and who chose for its remote matter the food most commonly used...

2. It is the desire of the Church, formally expressed by the Holy Council of Trent...

3. It was the practice of the saints of all conditions...

4. It is recommended by the Fathers...

5. Frequent communion is prescribed by our Rules... and necessitated by the wants of our soul...

— Let us, then, hold nothing so dear as this practice:

1. Let us prize the advantage of communicating often...

2. Let us value above all others the days of communion...

3. Let us never omit our communions of Rule...

4. Let us go beyond these as obedience permits...

5. Let us live as good religious, and approach with confidence and love the God who gives Himself to us...

40.—*On Objections against Frequent Communion.*

They began all at once to make excuse. (St. Luke, xiv. 18.)

Let us not excuse ourselves from communicating often, because of,

1. Our indignity; for, strictly speaking, no one is worthy of communicating...

2. Our imperfections: the state of grace suffices, as a disposition, for receiving this Sacrament, which, moreover, effaces venial sins...

3. The little fruits that we draw from our communions: they profit us much if they prevent us from falling into mortal sin...

4. Our little fervor: frequent communion is the first means of becoming fervent...

5. The fear of familiarizing ourselves with so holy an action: nothing, says our Venerable Father, disposes us more for the communion following, than the communion preceding...

— Let us not listen to the vain excuses of tepidity:

1. Let us hear Jesus Christ calling us to His banquet...

2. Let us communicate as often as it is permitted...

3. Let us communicate, above all, in our moments of trial.

4. Let us get rid of our scruples, so opposed to grace...

5. Let us go to Jesus with humility, confidence, love...

41.—*Union with Jesus Christ through the Eucharist.*

He that eateth my flesh, and drinketh my blood, abideth in me and I in him. (St. John, vi. 57.)

How admirable is our union with Jesus Christ in the Eucharist!

1. A true, substantial, personal union...

2. A strict and intimate union, going, so to speak, even so far as to identify us with Him...

3. A general union of body with body, of heart with heart, and of spirit with spirit...

4. A vivifying and sanctifying union, which constitutes the beauty and strength of our soul, and deifies our being...

5. A union sweet, consoling, delicious, a foretaste of supreme felicity...

— Ah! let us, then, comprehend how much we ought:

1. To love and bless the God who united Himself to us...

2. To desire His coming into our hearts...

3. To prepare ourselves with care to receive Him...

4. To respect our body, so often sanctified by His presence.

5. To watch and pray, in order to preserve the fruit of our communions...

42.—*The holy Communion is the Life of the Soul.*

Seek ye God, and your soul shall live. (Ps. lxviii. 33.)

The holy Communion is the life of the soul. In fact:

1. To communicate, is to nourish one's self with the fruit of life...

2. To communicate, is to unite one's self to Jesus Christ, who has said: "I am the life"...

3. To communicate, is to receive grace and the Author of grace. Now, grace is the life of the soul...

4. Yes, the Eucharistic bread constitutes the strength, the vigor, the health of the soul that worthily partakes of it...

5. The Church and her doctors unceasingly proclaim this truth...

— If then, we esteem the life of our soul,

1. Let us appreciate the holy Communion...

2. Let us desire it ardently...

3. Let us make it as often as it is permitted us...

4. Let us act so, above all, in times of trial and weakness...

5. Let us excite ourselves each time to fervor, in order that the divine Eucharist may be effectually our life and our salvation...

43.—*The holy Communion, a Means to avoid Evil and do Good.*

Turn away from evil and do good. (Ps. xxxiii. 15.)

Of what assistance is the holy Communion to us for the avoidance of evil and the practice of good!...

1. It requires exemption from all mortal sin...
2. It destroys it, moreover, in its causes...
3. It effaces venial sin...
4. It prevents them also in their causes;...it inspires a horror for even the slightest...
5. It leads us to perfection...

— Oh, what a source of sanctity is this body of the Holy of Holies, which we make our nourishment!

1. Let us bless the Author of this remedy of salvation...
2. Let us have recourse to it very frequently...
3. Let us make, at least, all our communions of Rule.
4. Let us not easily believe that our communions profit us little: sanctity is the work of a whole life, and not of some days...
5. Let us be zealous in forming our pupils to devotion to the Eucharist; nothing preserves them from evil so much as frequent and fervent communions...

44.—*The holy Communion is our Defence.*

Thou hast prepared a table before me, against them that afflict me. (Ps. xxii. 5.)

The holy Communion makes our defence against the world, the devil, and our passions:

1. The God who gives Himself to us has overcome the world...
2. He has destroyed the empire of the demons, who dread and fly His presence...
3. He leads us to imitate His annihilation...
4. He detaches us from finite goods by making us enjoy the infinite good...
5. He weakens concupiscence in us: He is in His Sacrament, the wine that buds forth virgins.

— We must, then:

1. Thank Him for having made Himself our support...
2. Have recourse to Him with confidence...
3. Receive Him often, especially in moments of trial and temptation...
4. Prepare ourselves carefully for the holy Communion, so that it may produce in us all its effects...
5. Form our pupils well in devotion to the Eucharist.

45.—*The holy Communion the Source of all sorts of Good.*

Come ye to Him, and be enlightened. (Ps. xxxiii. 6.)

Let us approach Jesus Christ, communicate with fervor, and we shall receive all spiritual goods...

1. We shall obtain the pure lights of faith...
2. We shall experience how sweet is the Lord...
3. We shall become strong against the enemies of salvation...
4. We shall advance much in perfection...
5. Even our body shall feel the salutary effects of this divine Sacrament.

— Wherefore,

1. Let us prepare ourselves well for holy Communion...
2. Let us reanimate our piety in receiving it...
3. Let us preserve its fruits by vigilance...
4. Let us approach the holy table very frequently...Let us pity those who absent themselves from it. Oh! of what goods they deprive themselves!...
5. Let us, in receiving Jesus Christ, beseech Him to communicate to our souls all the strength of which His divine body is the source...

46.—*The holy Communion the Pledge of a glorious Resurrection.*

For with thee is the fountain of life. (Ps. xxxv. 10.)

Everything proclaims that the holy Communion is the source and the pledge of a glorious resurrection...

1. The Eucharistic bread is the true fruit of life...
2. Jesus Christ has said: "He that eateth my flesh abideth in me; and I will raise him up on the last day"...
3. Saint Paul reminds us, that by our union with Jesus Christ we triumph over death...
4. The Church expressly teaches this effect thereof...
5. All the doctors say, with St. Cyril, that the Eucharist is the nourishment for immortality and life.

— Penetrated with this truth,

1. Let us be greedy for the Eucharistic bread...
2. Let us receive it with piety and fervor...
3. Let us respect our body, in which Jesus Christ comes to dwell...
4. Let us not fear death, since we find in the Eucharist a means of triumphing over it...
5. Let us fear only sin, which is alone the true death, the death of the soul.

47.—*The holy Communion and Heaven.*

He that eateth my flesh,..... hath everlasting life. (St. John, vi. 55.)

What admirable relations between the holy Communion and heaven! Let us consider that it makes us,

1. Think of the heaven of which it is the figure...
2. Taste something of the delights of heaven...
3. Desire heaven, where Jesus Christ shall show Himself to us without a vail...
4. Hope for the heaven of which it is the pledge...
5. Labor to merit heaven, to accomplish the works which shall open its gates to us...

Does it produce in us these salutary effects? If it does not produce them, what is the cause?...

— Ah! it is, perhaps, that,

1. We do not communicate sufficiently often...
2. We do not bring to it the requisite preparation...
3. We make our thanksgiving negligently...
4. We obstruct, by our unfaithfulness, the grace of the Sacrament...
5. We occupy ourselves too much with earthly things...

48.—*The Joys of holy Communion.*

O taste, and see that the Lord is sweet. (Ps. xxxiii. 9.)

The holy Communion is the source of the sweetest and purest joys...

Yes, therein is true happiness:

1. A happiness predicted by those words of David: "O taste, and see that the Lord is sweet"...
2. A happiness announced by Jesus Christ, when He said to the Samaritan woman, "He that shall drink of the water that I shall give him, shall not thirst forever"...
3. A happiness proclaimed by the Church, which calls the Eucharist a delicious food...
4. A happiness experienced and celebrated by the saints...
5. A happiness which a multitude of the faithful have enjoyed.

— Do we wish to enjoy it?

1. Let us detach ourselves from all terrestrial pleasures.
2. Let us seek our consolation only in Jesus, saying to Him, with the author of the Imitation: "Behold, in thee is all whatsoever I can or ought to desire" (Book iv. ch. iii. 1).
3. Let us love Him with our whole heart...
4. Let us value more and more His adorable Sacrament.
5. Let us communicate frequently, but with fervor...

49.—*Reason of the Joys of holy Communion.*

I found Him whom my soul loveth. (Cant. iii. 4.)

The holy Communion is for the fervent soul an abundant source of light, strength, repose, consolation...

— Ah! it is because:

1. He who comes into that soul is its well-beloved, its Saviour, its God...

2. He comes to it through love for it, and to load it with His blessings...

3. A King, full of sweetness and of goodness, He has with it the most intimate relations...

4. He rejoices the mind, and especially the heart...

5. Sometimes it sensibly tastes the joys of His divine presence, and this is for it a foretaste of heaven...

— Would we participate in its happiness:

1. Let us reanimate our faith in the real presence.

2. Let us desire ardently to receive Jesus Christ for Himself.

3. Let us excite ourselves to a great love for Him.

4. Let us seek consolation only in Him...

5. Let us live in very great purity of body, mind, and heart.

50.—*Characters of the Happiness of holy Communion.*

If any man shall hear my voice, and open to me the gate, I will come to him, and will sup with him, and he with me. (Apoc. iii. 20.)

The joys of the holy Communion constitute a happiness:

1. Real,...intimate,...satisfying the mind, and, above all, the heart...

2. Peaceful, pure, honorable, elevating and ennobling the soul...

3. Salutary, leading us to the practice of good...

4. Ineffable, being beyond description...

5. Limited, nevertheless, for it is only a foretaste of the happiness of heaven...

— Let the thought of this happiness lead us, then,

1. To love more and more the holy Communion...

2. To desire nothing more on this earth...

3. To communicate as often as possible...

4. To despise earthly joys...

5. To pity those who keep away from the holy table, where they would find such sweet consolations...

51.—*Of Dryness in the holy Communion.*

My soul is become as earth without water. (Ps. cxlii. 6.)

Sometimes our Lord deprives us of the sweets of the holy Communion, and leaves us in dryness and desolation... Ah! it is because He wishes,

1. To exercise our faith and make it more meritorious...
2. To purify our charity, make us love Him for Himself...
3. To cure us of our self-love...
4. To make us grow in humility...
5. To punish us for our unfaithfulness...

It is often ourselves who deprive us of the joys of communion by want of preparation, by our tepidity, by our scruples, by a fear devoid of love...

— Wherefore,

1. Let us bring to the holy Communion a serious preparation...
2. Let us go to Jesus with love and freedom of heart.
3. Let us seek Him for Himself and not for His consolations.
4. Let us humbly acknowledge that we have no right to his favors.
5. Let us deem our communions as profitable when we have done our best to prepare ourselves for them, and that our conscience does not reproach us with any grave fault...

52.—*Preparation for the holy Communion.*

Be sanctified, purify the house of the Lord. (2 Paral. xxix. 5.)

Let us prepare ourselves well for the holy Communion:

1. He who comes to us is God,—He is the Messiah, four thousand years expected, and whose coming was prepared for by all the events of the world...
2. He who comes to us is our most generous friend...
3. The Church prescribes preparation for communion.
4. The saints gave it all their care...
5. Much of the efficacy of the Sacrament depends on this preparation...

Wherefore, before communicating,

1. Let us prove ourselves, and leave nothing on our conscience that may disturb us...
2. Let us renounce all affection that is purely human...
3. Let us break down the idol of self-love within us...
4. Let us be penetrated with the greatness of the Eucharist.
5. Let us ardently desire it, and only approach it with sentiments of affectionate piety...

53.—*On the Purity of Conscience necessary for Communion.*

Let a man prove himself. (1 Cor. xi. 28.)

We must be in a state of grace to receive the Eucharist:

1. God required a great purity in the priests of the old law; now when we communicate, we are in the most intimate connections with Him...

2. He is sanctity itself; to receive Him, then, we must be holy, exempt from grave faults...

3. The Gospel points this out in the parable of the banquet, from which the guest who has not the nuptial robe is expelled...

4. Saint Paul teaches it in these words: "Let a man prove himself; and so let him eat of that bread"...

5. The Church has formally declared that it is a condition absolutely necessary to communicate...

— Acting according to the views of this tender mother...

1. Let us carefully avoid sin...

2. Let us not remain in the state of sin...

3. Let us labor to correct our failings...

4. Let us go to the holy table with a purified conscience...

5. But let not the sight of our venial sins keep us away from it; the Eucharist is for men, and not for angels...

54.—*Preparation of Faith, of Adoration.*

I believe that thou art Christ, the Son of the living God. (St. John, xi. 27.)

Let us bring to the holy Communion the interior dispositions which insure its fruits:

1. A lively, entire, firm, unshaken faith...

2. The spirit of penance and of mortification...

3. The spirit of piety, adoration, fervor...

4. The sentiment of admiration,... What cause have we not for it! It is a God who becomes our nourishment.

5. Joy...Ah, how could we fail to rejoice, since we are invited to a divine banquet!...

To put ourselves in these dispositions,

1. Let us reflect on the grandeur of Him who gives Himself to us...

2. Let us see Him adored by the angelic choirs...

3. Let us think that we are in His presence...

4. Let us ask the grace to receive Him with fervor...

5. Let us prepare ourselves the evening before, by prayer and mortification...

55.—*Preparation of Humility and Confidence.*

Lord, I am not worthy that thou shouldst enter under my roof. (St. Matt. viii. 8.)

Let us communicate only with the profound sentiment of our own unworthiness.

1. The Church formally prescribes it to us...

2. All the saints had this disposition...

3. Let us think on the greatness, the majesty of the God who gives Himself to us.

4. Let us think of what we are before Him...

5. But let the sentiment of our indignity be united with the most entire confidence, remembering the goodness of Jesus Christ and His extreme desire to relieve our infirmities.

— Let us, then, have humility and confidence; for it is that which opens to us the treasures of the Eucharist.

1. Let us acknowledge and confess that we do not deserve to communicate...

2. Let us say to our Lord that we approach Him only on His invitation...

3. Let us go to Him as to our charitable physician.

4. Let us rely on His goodness in our regard...

5. Let us form our pupils to that humility and to that confidence, in order that they may approach the Eucharistic banquet frequently and with fruit...

56.—*Preparation of Love.*

I sought him whom my soul loveth. (Cant. iii. 1.)

Let us prepare ourselves, above all, by love, for the holy Communion; for,

1. The Eucharist is the Sacrament of love...

2. Jesus Christ comes to us through love for us...

3. We must go to Him through love for Him...

4. With what love the saints approached the Eucharistic table! As children of saints, let us, then, imitate them...

5. Besides, it is necessary, in order that the Sacrament may have all its efficacy in us...

— Yes, let us go lovingly to Jesus...

1. Let us think of His amiability...

2. Let us think of His love for us...

3. Let us take from our hearts the love of creatures...

4. Let us ask, through Mary, to love Him alone, and to love Him with all our heart...

5. Let us often produce acts of this love, especially when the moment of holy Communion approaches.

57.—*Preparation of Desire.*

As the hart panteth after the fountains of water, so my soul panteth after thee, O God. (Ps. xli. 2.)

How much we ought to desire the holy Communion!

1. He who comes to us, is the Messiah so much desired by the patriarchs and prophets...

2. He is the uncreated beauty, the Author of all good...

3. He desires that we receive Him: why, on our side, should we not desire it with the most lively ardor?...

4. Children and imitators of saints, let us, like them, hunger after the celestial bread...

5. Besides, what is more proper to dispose Jesus Christ in our favor and to put us in a state to profit by His coming?...

— Yes, let us ardently desire to communicate.

1. Let us ask that favor of our Lord...

2. Let us form acts of that desire...

3. Let us multiply them according as the moment approaches when Jesus will come into us...

4. Let us deplore not desiring it more ardently...

5. Let us offer Him, in order to supply our insufficiency, the desires which His holy Mother and the saints had to receive Him in His Sacrament...

58.—*The Proximate and Immediate Preparation.*

He that is holy, let him be sanctified still,... Behold, I come quickly. (Apoc. xxii. 11, 12.)

Let us redouble our fervor according as the time approaches to receive the holy Communion:

1. There is question of an action the very greatest...

2. It is our Saviour who comes to us...

3. He says to us, as He said to Zaccheus, "To-day I must abide in thy house"...

4. The more fervent we are, the more graces we receive...

5. Let us think how the saints prepared for communion...

— Let us imitate them; let us make the proximate preparation well...

1. Let us have recourse, if necessary, to the Sacrament of Penance...

2. Let us visit our Lord in His tabernacle...

3. Let us think, the previous evening, of the action we are about to perform, and multiply our pious aspirations...

4. Let us think of it the next morning, when we awake.

5. During Mass, let us make our intention well, and make piously the acts before communion...

59.—*On what is given to us in the Eucharist.*

This is my body; ... this is my blood. (St. Matt. xxvi. 26, 28.)

To each of the presents that Jesus Christ makes us in the Eucharist are attached particular graces...

He gives us—

1. With His body, graces of purity...
2. With His blood, graces of energy for good...
3. With His heart, the grace of divine love...
4. With His soul, graces of supernatural light...
5. With His divinity, graces of perfection, of elevated sentiments, of fervor...What riches!

— But do we profit by them?...Are we, from one communion to the other,

1. More vigilant over ourselves?...
2. More faithful to our duties?...
3. More inflamed with divine love?...
4. More interiorly enlightened and recollected?...
5. More desirous of our perfection, and more fervent?...

60.—*Immediate Thanksgiving.*

What shall I render to the Lord, for all the things that he hath rendered to me? (Ps. cxv. 12.)

Nothing more important than the thanksgiving.

1. The masters of a spiritual life all insist upon that point...
2. The saints are here admirable models for us...
3. We possess Jesus Christ: how could we fail to be filled with fervor!...
4. He opens to us the treasury of His graces; let us, then, draw them abundantly...
5. On the fervor of the thanksgiving depend much the fruits of the Communion...

Let us, then, comprehend our true interests, and make our thanksgiving well...

— After having received the sacred host,

1. Let us adore Jesus Christ within us...
2. Let us hear in silence what He says to our soul...
3. Let us express our love and our gratitude to Him...
4. Let us consecrate ourselves to Him without reserve and forever...
5. Let us beseech Him to enrich us with His graces...

Let us recommend to Him all those who are dear to us... Then, above all, let us not forget the holy souls in purgatory...

61.—*Thanksgiving (continued).*

The mercies of the Lord I will sing forever. (Ps. lxxxviii. 2.)

The thanksgiving for holy Communion ought to be continued during the day.

1. We owe it to the greatness of the divine Guest who has honored us with His presence...

2. We owe it to the edification of our neighbor...

3. The thanksgiving continued is to us the source of great spiritual riches.

4. It is eminently salutary for us against the enemies of salvation...

5. All the masters of a spiritual life have recommended it, all the saints were faithful to it...

— Like them, on the days of communion,

1. Let us think often on the favor which has been done us in the morning...

2. Let us avoid even the slightest faults...

3. Let us lead an exemplary life, and retrace in our conduct the virtues of Jesus Christ...

4. Let us acquit ourselves piously of our holy exercises...

5. Let us multiply our acts of love and gratitude towards the God who has given Himself to us...

62.—*On Fervent Communion.*

My heart hath been inflamed. (Ps. lxxii. 21.)

Let us go to the holy table with a good will, without any affection to venial sin, and exciting in our hearts the most lively sentiments of piety and charity...

Let us think seriously:

1. That He who comes to us is God...

2. That the Eucharist is the Sacrament of love...

3. That fervor secures its fruits...

4. That it rejoices the heart of Jesus...

5. That the fervent communion is full of sweetness...

— Wherefore:

1. Let us correct what is defective in our will...

2. Let us form the sincere resolution of being all for Jesus Christ, all devoted to virtue...

3. Let us ask, by earnest prayers, the spirit of fervor.

4. Let us make well the acts of preparation for the holy Communion...

5. If necessary, let us excite our piety by the thought that the communion which we are about to receive is perhaps the last for us...

63.—*On Tepid Communion.*

They all eat the same spiritual food ..... But with the most of them, God was not well pleased. (1 Cor. x. 3, 5.)

Let us fear, as the saints did, tepid communions.

1. They show but little faith in the Eucharist ...

2. They show also but little love towards the God who gives Himself to us.

3. They sadden the heart of Jesus ...

4. They prevent that divine Guest from doing us all the good He desires.

5. They may insensibly lead even to the frightful misfortune of a sacrilegious communion ...

— If, then, we love Jesus and understand our interest,

1. Let us prepare well for holy Communion ...

2. Let us revive our sentiments of piety and love ...

3. Let us have each time a particular intention ...

4. Let us be firmly resolved to correct our failings ...

5. Let us give an account of the fruits we derive from our communions ...

64.—*Sacrilegious Communion.*

He that eateth this bread unworthily, ... eateth and drinketh judgment to himself. (1 Cor. xi. 29.)

To communicate in mortal sin, what a crime! what a misfortune! ... It is :

1. To profane the most august Sacrament ...

2. To outrage Jesus Christ in the most odious manner, ... to deliver up, so to speak, His divine body to Satan ...

3. To renew the deicide of the Jews and the treason of Judas ...

4. To become guilty of the Saviour's body and blood ...

5. To draw upon one's self, in time, the most dreadful maledictions of Heaven, ... and to merit, for eternity, to be cast into exterior darkness ...

— Who, remembering these things, would not be seized with a holy fright? ...

Who would not take for his conduct :

1. Carefully to avoid sin, whatsoever it be? ...

2. To be very sincere in confession? ...

3. To excite one's self to a true contrition for his faults ...

4. To avoid scrupulosity, but not to allow one's self to be deceived as to the state of his conscience? ...

5. To be zealous to prevent, in those who depend upon us, the horrible sin of unworthy communion? ...

65.—*On the holy Viaticum.*

Lord, stay with us, because it is towards evening. (St. Luke, xxiv. 29.)

What a grace is the reception of the holy viaticum!

1. At the approach of death, man has an immense need of spiritual aid...

2. He finds it in the last Sacraments...

3. The God of the Eucharist comes to him, to be his support, his consolation, his guide, in the passage to eternity.

4. Through Him, the agony has no more its horrors...

5. Through Him, death is sweet, it is but a sleep in hope...

— Happy, then, are those who receive the holy viaticum!

1. Let us pray that God may grant us that grace...

2. Let us beseech Him to grant that favor to all those who are dear to us...

3. Let us contribute as much as we can to procure it for them...

4. Let us take the resolution to ask for ourselves the helps of religion, when once we know that we are in danger of death,...

5. Let us bless our Lord for having deigned to make Himself our guide to conduct us to heaven...

66.—*Ceremonies for the holy Viaticum.*

Behold, the Bridegroom cometh. (St. Matt. xxv. 6.)

Let us contemplate what passes at the reception of the holy viaticum:

1. The sick person is prepared for that final action...

2. The priest carrying the divine host leaves the church,...

3. He enters the sick-room...

4. He blesses the sick person, addresses to him some words of exhortation, and gives him the holy viaticum...

5. He then retires, leaving him alone with Him who is to be his judge, and who still wishes to be his Saviour...

Let us appreciate the favor he has received:

1. Let us pray our Lord to favor us with it...

2. Let us bless His goodness, which induces Him to visit us on our bed of pain...

3. Let us piously adore Him, when we see Him brought to the sick...

4. Let us instruct our pupils well in all their obligations relative to the last Sacraments...

5. Let us, at least once a month, receive communion as viaticum...

67.—*On the holy Communion as a Viaticum.*

Lord, into thy hands I commend my spirit. (Ps. xxx. 6.)

Let us receive holy Communion from time to time, at least once a month, as viaticum.

1. It is a practice—very commendable practice...

2. It supplies the preparation for the holy viaticum in those who cannot receive it...

3. By it, we participate in the grace of the last Sacraments: now, we know not whether we shall receive them...

4. It may be that our next communion, being for us the last, is truly our viaticum for eternity...

5. Moreover, to receive communion as viaticum is eminently calculated to excite our fervor...Let us do it, then...

— For this end,

1. Let us imagine ourselves upon the bed of death,...

2. Let us represent to ourselves the preparations for the last Sacraments...

3. Let us, then, behold the ceremonies accomplished.

4. Let us communicate in the dispositions in which we would wish to be then...

5. Let us adore in Jesus Christ our Judge and our Saviour.

68.—*The Religious preparing himself for the holy Viaticum.*

Lord, behold, he whom thou lovest is sick. (St. John, xi. 3.)

I am going to receive communion as a viaticum...Oh! what a favor!...how ought I not to prepare for it!...

I will do so by producing acts,

1. Of faith, of adoration, of love for the God who comes to me...

2. Of thanks for that signal favor...

3. Of humility, of confusion, of contrition...

4. Of application of the merits of my Saviour,...of union with Him,...of desire to receive Him...

5. Of demand for the graces which are necessary for me, ...of invocation of the Blessed Virgin; of Saint Joseph, ...of the good angels,...of the saints...

— Yes, I am going,

1. To apply myself to produce these acts...

2. To offer my pains to Jesus...

3. To kiss His image often...

4. To invoke Mary anew...

5. To give myself up entirely to confidence and love...

69.—*Thanksgiving for the holy Communion as Viaticum.*

Blessed be the Lord, for he hath shown his wonderful mercy to me. (Ps. xxx. 22.)

After having received communion, and remained a moment in silence of soul to listen to Jesus Christ, it is proper for the sick person to produce, according as he can, acts,

1. Of faith, of adoration...
2. Of esteem for the favor received,...of gratitude...
3. Of contrition for the sins of his whole life...
4. Of consecration, love, and union towards Jesus Christ...
5. Of confidence in His mercy;...of the acceptance of death...

Yes, I will, by grace, produce these acts.

— I will afterward,

1. Abandon myself entirely to the will of God...
2. Implore Mary for the hour of my death...
3. Implore also Saint Joseph,...Saint Michael,...the holy angels, my guardian angel, my patron saints...
4. Bid adieu to all here below...
5. United with Jesus, adore His heavenly Father, and ask the grace of final perseverance...

70.—*The Sacrifice of the Mass, its Nature.*

Do this in commemoration of me. (St. Luke, xxii. 19.)

The Eucharist, that Sacrament of love, ought also to be considered as a sacrifice:

1. The Mass is, in fact, a true sacrifice...
2. That of the body and blood of Jesus Christ, offered to God under the species of bread and wine...
3. It is the immolation of Calvary represented...
4. It is the immolation of Calvary continued,...renewed...
5. The sacrifice of the Mass differs only from that of the cross in the manner of offering it...

— Remembering the conformity between these two sacrifices...

1. Let us bless the divine Victim of Calvary making Himself a victim for us upon our altars...
2. Let us appreciate the favor of hearing Mass every day...
3. Let us instruct our pupils well on this adorable sacrifice...
4. Let us inspire them with the desire of often assisting at it...
5. Let us always assist thereat with the most affectionate piety...

71.—*Excellence of the Sacrifice of the Mass.*

From the rising of the sun, . . . there is offered to my name a clean oblation. (Mal. i. 11.)

How can we conceive the excellence of the sacrifice of the Mass!

1. A holy and divine sacrifice . . . God is there both Priest and Victim! . . .

2. An august sacrifice, which is no other than that of the cross represented and renewed . . .

3. A perpetual and universal sacrifice . . .

4. A sacrifice necessary to the faithful, . . . to the Church, . . . to the world . . .

5. A sacrifice salutary to the living and the dead.

— Meditating on these different characters of the holy Mass, let us renew ourselves in the disposition,

1. To assist at it with the most lively piety, the most profound recollection . . .

2. To speak of it ever with the greatest veneration . . .

3. To respect all that relates to it . . .

4. To form our pupils to hear it well . . .

5. To neglect nothing to render them faithful observers of the Sundays and festivals of obligation . . .

72.—*The holy Mass, a Sacrifice of Adoration.*

I will sacrifice to thee the sacrifice of praise. (Ps. cxv. 17.)

The first end of sacrifice is adoration.

1. God, the Supreme Greatness, has a right to a homage of respect which is sovereign and infinite . . .

2. Creatures being finite cannot render it to Him . . .

3. It was necessary then that a God should render it . . .

4. Now this is what is accomplished in the holy sacrifice, where Jesus Christ, true God, like His Father, is, at once, Priest and Victim . . .

5. United to Him, we can acquit ourselves towards our Creator of the duty of adoration . . .

— Oh! what a subject of joy for us! . . .

1. Let us thank Jesus Christ for having made Himself our Victim of praise towards His Father . . .

2. Let us be, by our dispositions, victims with Him . . .

3. Let us keep ourselves humbled, annihilated before the Lord . . .

4. Let us adore the divine Victim, and by it the heavenly Father, to whom it is offered . . .

5. Like it and by its merits, let us be happy to immolate ourselves for the glory of God . . .

73.—*The holy Mass a Sacrifice of Thanksgiving.*

What shall I render to the Lord for all his mercies unto me? . . . I will take the chalice of salvation. (Ps. cxv. 12, 13.)

Let us consider the holy Mass as a sacrifice of thanksgiving . . .

1. What benefits we receive from God! . . .

2. He has then every right to infinite gratitude . . .

3. Now, how can we acquit ourselves of it, what have we to offer Him, we who are so poor, so miserable? . . .

4. But Jesus Christ is our Victim of thanksgiving . . .

5. United to Him, we fully satisfy for the debt of our gratitude towards God, His Father . . .

— Let the meditation on these truths make us, then,

1. Appreciate the daily assistance at Mass . . .

2. Bless Jesus Christ, who there makes Himself the Victim for us . . .

3. Enter into the same dispositions of heart with Him . . .

4. Communicate often, with a view to render, by Him, thanks to God, His Father . . .

5. Neglect nothing to form our pupils to gratitude towards God . . .

74.—*The holy Mass a Sacrifice of Expiation.*

Behold the Lamb of God; behold him who taketh away the sins of the world. (St. John, i. 29.)

The holy Mass is a sacrifice of expiation.

1. Sin, inasmuch as it offends an infinite Majesty, demands an infinite expiation . . .

2. No creature can offer that expiation . . .

3. Jesus Christ alone can, and He does it upon the altar as He did upon the cross . . .

4. In the Mass, the voice of His blood prevails over that of our sins, and obtains mercy for us . . .

5. It implores efficaciously the divine clemency for us, and for the holy souls in purgatory . . .

— Wherefore,

1. Let us adore Him as the Victim of expiation . . .

2. Let us bless Him for giving us in His sacrifice the means of satisfying the divine justice . . .

3. Let us be, in union with Him, victims for sin . . .

4. Let us implore by His blood our pardon and that of our neighbor . . . Let us pray much at Mass for the conversion of sinners . . .

5. Let us pray with the greatest fervor for the souls in purgatory . . .

75.—*The holy Mass a Sacrifice of Impetration.*

Ask, and you shall receive. (St. John, xvi. 24.)

The holy Mass has for a fourth end, to ask of God His graces...

1. Not being able of ourselves to do anything for salvation, we have an absolute need of grace...

2. To obtain it, it is necessary to ask it, to pray for it...

3. But our prayers cannot go to God except through Jesus Christ...

4. But, on the altar, He is our Mediator; He prays to His Father for us, and presents to Him our supplications...

5. United to Him, we have access to the heart of God...

— Penetrated with this truth, so consoling...

1. Let us pray fervently, at Mass, in union with Him.

2. Let us pray for our spiritual wants...

3. Let us pray for those who are dear to us, and to whom we can be of so great assistance...

4. Let us thank our Lord for deigning to be our intercessor with His Father...

5. Through Him, let us address ourselves to heaven in all confidence...

76.—*Dispositions for Hearing the holy Mass.*

I have, in simplicity, joyfully offered all these things. (Paral. xxix. 17.)

Let us assist at the sacrifice of the Mass with the dispositions which insure its efficacy:

1. With a lively faith in the august mystery which is being accomplished...

2. With piety and fervor, respect and edification...

3. With a great desire for the graces of God and the firm will to be faithful to them...

4. With charity for our neighbor, to whom our prayers may be so useful...

5. With humility,...but with confidence...

— Furthermore, let us take for practices,

1. To follow the prayers of the Mass, or to meditate on the mysteries of our Lord...

2. To unite our intention with that of the Divine Victim...

3. To hear Mass each time for a particular end...

4. To make a sacramental communion when we can; and when we cannot, a spiritual communion...

5. To assist at Mass, at least once a month, as if it were the last of our life...

77.—*Spiritual Communion.*

He who adheres to the Lord, is one spirit. (1 Cor vi. 17.)

Spiritual communion is a pious practice:

1. Esteemed by the saints, very much recommended to the faithful...

2. In conformity with the intentions of the Church...

3. Agreeable to Jesus Christ, and rejoicing His heart...

4. Easy, for it may be accomplished at any hour...

5. Eminently useful to excite fervor, to maintain devotion to the Eucharist, to prevail over temptations...

— Wherefore:

1. Let us ardently desire sacramental communion...

2. Let us make it as often as possible...

3. Let us, when we cannot receive it, make a spiritual communion...

4. Let us learn to profit by this means of enriching ourselves.

5. Let us lead to fidelity, in this salutary practice, the souls which are confided to us...

78.—*Visits to the most holy Sacrament.*

Come to me. (St. Matt. xi. 28.)

Let us go to visit Jesus, a prisoner of love in the holy tabernacle...

1. Nothing is more easy,...all can approach Him...

2. To abandon Him would be to evince a want of faith or little love...

3. It was not thus that the saints acted...Oh! how they loved to visit the holy Sacrament!...

4. Let us imitate them...Jesus Christ invites us, saying: "Come all to me"...

5. Near Him, we shall find light, strength, consolation, and often the sweetest joy...

— Let us go, then, eagerly to Him.

1. Let us visit Him as often as our occupations permit...

2. Let us, at least, visit Him often in spirit...

3. Let us always manifest the most profound respect for that divine Master in all the visits we pay Him,...let us, at all times, speak to Him with freedom and simplicity...

4. Let us hear with attention and good-will what He says to us in the depth of our heart.

5. Let us not leave Him without having demanded of Him the grace of His holy love...

79.—*Exposition of the holy Sacrament.*

Let us go with confidence to the throne of grace. (Heb. iv. 16.)

The Church exposes the holy Sacrament,

1. To glorify the sacred body of Jesus...

2. To excite the piety of the faithful...

3. To remind them of the exposition of the divine Victim on Calvary...

4. To induce them to raise their thoughts to heaven, where Jesus Christ is seated on His throne of glory...

5. To invite them to come and pray God with and by Him who has made Himself our mediator...

— Let us enter into the views of this tender mother:

1. Let us deem ourselves happy when we can pass some moments before the holy Sacrament exposed...

2. Let our heart follow the impulse of love towards Jesus Christ...

3. Let us adore and bless the God who is with us....

4. Let us pray Him with humility and confidence...

5. Let us beseech Him to draw us to Him and enable us to gain heaven...

80.—*The Benediction.*

Save, O Lord, thy people, and bless thy inheritance. (Ps. xxvii. 9.)

Jesus Christ has deigned to be in His adorable Sacrament to spread thence the most abundant benedictions:

1. The true Isaac, He desires for His children prostrate at His feet the most precious favors...

2. These benefits he asks of His Father,...He obtains them and gives them to us with the most lively tenderness...

3. He blesses us all as He blessed the children in the days of His mortal life...

4. He blesses us as He blessed His Apostles on the day of His ascension...

5. By His benediction, the God of the Eucharist prepares us to be the object of the supreme benediction which gives us a right to eternal happiness...

— Let us, then, receive the benediction of the holy Sacrament...

1. With a lively faith...

2. With a great confidence...

3. With a sincere gratitude...

4. With an ardent love...

5. With a will fully determined to correspond faithfully with the graces given us...

81.—*The Reparation.*

He was in the world ..... And the world knew him not. (St. John, i. 10.)

Jesus Christ continues in the Eucharist His painful life.

1. Infidels, heretics, the impious, outrage Him by their blasphemies...

2. How often they have profaned His adorable body!

3. He suffers still more from sacrilegious communions...

4. He suffers from the indifference of so many Christians who refuse to participate in the banquet to which He invites them...

5. He suffers from our little fervor in His presence; He suffers from the forgetfulness in which we leave Him...

— Ah! if we love Him,

1. Let us compassionate His sorrows...

2. Let us deplore that love is not loved...

3. Let us glorify and love this sweet Saviour for the very reason that He is not loved and glorified as He ought...

4. In homage of reparation, let us offer to Him our trials and our labors and practise some mortifications...

5. Let us be zealous for devotion to the Eucharist,... Let us console the Heart of Jesus, by raising up true adorers of the divine Sacrament...

82.—*Solemnity of the Feast of the most holy Sacrament.*

I will walk among you, saith the Lord. (Levit. xxvi. 12.)

What pomp the Church displays to-day! It is because,

1. She celebrates the institution of the Eucharist...

2. She makes ample reparation to our Lord Jesus Christ for all the outrages which He endured during His mortal life, and in His Sacrament...

3. She gives us occasion to manifest our piety, our love, and our gratitude towards Him.

4. She offers us the occasion to enrich ourselves for heaven.

5. She instructs us as to our destiny, reminding us that we can only accomplish it as travellers with Jesus Christ...

— Penetrated with these thoughts,

1. Let us assist with faith and piety at the ceremonies of this day...

2. Let us reanimate our hope in Jesus Christ...

3. Let us love Him with the greatest love...

4. Let us celebrate and exalt His liberality...

5. Let us follow the procession if possible as becomes religious, and be there truly the edification of the faithful...

SUMMARY OF MEDITATIONS

ON THE SACRED HEART OF JESUS.

1.—*Origin and Propagation of the Devotion to the Sacred Heart.*

I am come to send fire upon the earth. (St. Luke, xii. 49.)

The devotion to the Sacred Heart is the worship of the love of Jesus towards His Father and towards us...

1. Its foundation dates from the origin of the Church...
2. The saints of all times have practised it...
3. Nevertheless, it was only towards the end of the seventeenth century that it took a definite form...
4. For a long time it was strongly opposed...
5. But it was to prevail and to spread throughout the entire Church...

— Meditating on its origin and its propagation,

1. Let us give up our soul to a holy joy...
2. Let us bless Jesus giving us His divine Heart...
3. Let us celebrate His goodness,... Let us glorify His providence...
4. Let us enter into the spirit of this worship of love...
5. Let us eagerly embrace its salutary practices...

2.—*Nature of the Devotion to the Sacred Heart.*

God is charity. (1 John, iv. 16.)

Let us consider the devotion to the Sacred Heart in its essence...

1. It consists in glorifying our Lord in His feelings...
2. The sensible object of this devotion is the human Heart of Jesus...
3. Its spiritual object is His interior dispositions...
4. Its end is to give Him back love for love...
5. It is also to repair the outrages He receives from men...

— To enter into the spirit of this devotion.

1. Let us love Jesus, let us love Him with all our soul...
2. Let us study and admire His divine Heart...
3. Let us form ours after this adorable model...
4. Let us be zealous for the devotion to the Sacred Heart...
5. Let us offer ourselves to Jesus Christ as victims of reparation for all the outrages which are offered to Him...

3.—*The Excellence of the Devotion to the Sacred Heart.*

Ah! if thou didst know the gift of God! (St. John, iv. 10.)

Who can conceive the excellence of the devotion to the Sacred Heart, and appreciate it as it deserves?

1. Its author is Jesus Christ Himself, who revealed it to the blessed Margaret-Mary...

2. It is a compendium of His holy religion, which is all love...

3. It has for object what is most noble and most elevated—the heart of a God!...

4. It fully satisfies the wants of our souls...

5. It remedies admirably all the evils which afflict the Church...

— Let us, then, conceive the greatest esteem for it...

1. Let us love to speak of it...

2. Let us bless our Lord for having favored his Church with it in these latter times...

3. Let us bless Him for all the graces we have derived from this devotion...

4. Let us embrace with fervor its holy practices...

5. Let us be zealous to inspire it in our pupils...

4.—*Advantages of the Devotion to the Sacred Heart.*

The kingdom of God is like unto a treasure hidden in a field. (St. Matt. xiii. 44.)

What fruits of grace and benediction does not the devotion to the Sacred Heart produce!

1. It makes us love Jesus, study and admire His sentiments...

2. It disposes us to imitate His interior dispositions...

3. It procures us sweet consolations...

4. It nourishes, purifies, and enlivens piety...

5. It is the key of the heavenly treasury... It is in itself an inestimable treasure...

— We must then:

1. Esteem it more and more...

2. Bless our Lord for having revealed it to us...

3. Propagate it as much as we can...

4. Have a great affection for its salutary practices, and render ourselves faithful thereto...

5. Enter into the spirit of these words of our Lord to the blessed Margaret-Mary: "My heart, filled with passionate love for men, wishes to manifest itself to them, that they may be enriched with those precious treasures which I discover to thee"...

5.—*The Devotion to the Sacred Heart and to the Eucharist.*

Make his worth known among the people. (Isaias, xii. 4.)

As the devotion to the Sacred Heart is a worship of love and of reparation, it excites and enlivens the devotion to the most holy Eucharist:

1. It makes us think of the holy Sacrament...
2. It disposes us to visit Jesus Christ in His tabernacle...
3. It makes us conceive how much He desires that men receive Him in the holy Communion...
4. It excites in souls an affection for the holy Communion, disposes them to make it well, and aids them to preserve its fruits...
5. It inspires the most ardent zeal for the Eucharist, for it is by that zeal especially that we can console the Heart of Jesus, for the outrages offered to Him by men...

— These effects are then for us a new motive,

1. To appreciate devotion to the Sacred Heart...
2. To render thanks for it to Jesus Christ...
3. To be fully penetrated with its spirit...
4. To embrace its pious practices with love and ardor...
5. To attach ourselves, above all, to those which relate to the worship of the holy Sacrament...

6.—*Prerogatives and Riches of the Heart of Jesus.*

You shall draw waters with joy out of the Saviour's fountains. (Isaias, xii. 4.)

How great, how grand is the Heart of Jesus !...It is:

1. The masterpiece of the Almighty...the object of the Father's complacency, the altar on which an infinite worship is given Him...
2. The Heart of a God...
3. The assemblage of all perfections...
4. The most worthy object of admiration and praise... the joy of heaven and earth...
5. The source and the plenitude of grace...

— Wherefore:

1. Let us adore it in union with Mary, the angels, and the saints...
2. Let us be zealous to propagate its worship...
3. Let us bless Jesus Christ for having given us His Heart, the principle of all good...
4. Let us have recourse with confidence to this divine Heart...
5. Let us establish there our dwelling, as in a sacred asylum, where nothing can harm us evermore...

7.—*Love of the Heart of Jesus for God the Father.*

I love my Father. (St. John, xiv. 31.)

Yes, Jesus loves His Father.

1. This Heart is all fixed on that Supreme beauty...
2. He loves Him, because He knows Him...
3. He loves Him with a love constant...ardent...courageous... pure... disinterested... submissive...zealous...
4. Through love for Him, He perfectly accomplishes all He wills...
5. Through love for Him, He devotes and sacrifices Himself for His glory...

— Ah! may our heart, then, be united to the heart of Jesus, that through Him, it may love the Father with a love,

1. True, founded on the knowledge of His perfections...
2. Disinterested..
3. Pure, loving only Him or for Him...
4. Constant, unshaken...
5. Effective, manifesting itself by the perfect fulfilment of His will, and by an ardent zeal for His glory...

8.—*The Heart of Jesus in its Sentiments as Victim.*

I will praise thee, O Lord, my God, with my whole heart, and I will glorify thy name forever. (Ps. lxxxv. 12.)

Let us admire the dispositions of the Heart of Jesus, considered as a victim—

It is, in effect:

1. A victim of holocaust...
2. A victim of thanksgiving...
3. A victim of expiation...
4. A victim of impetration...
5. A perpetual victim, immolating itself unceasingly on every Christian altar...

— Let us meditate with piety and love on the sentiments of this divine Victim, and in union therewith let us endeavor to reproduce them in our hearts...

By the Heart of Jesus:

1. Let us adore the Father whom we have in heaven...
2. Let us thank Him for all His benefits...
3. Let us beseech Him to forgive us our sins...
4. Let us ask of Him the graces of which we are in need, and which Jesus Christ has merited for us...
5. Let us place ourselves in these different dispositions, especially when we assist at the holy Sacrifice of the Mass...

9.—*Mary and the Heart of Jesus.*

I am the mother of fair love. (Eccl. xxiv. 24.)

What relations between Mary and the Heart of Jesus!

1. She knew it: no one has entered so far into that sanctuary of love and mercy...

2. She adored and blessed it...

3. She loved it, and with what love!...

4. She participated in all its sentiments; her maternal heart had the most perfect conformity with it...

5. Mediatrix between Jesus and us, she has full access to His sacred Heart, and draws from it for us abundant treasures of grace...

— Wherefore, in union with Mary,

1. Let us study the Heart of Jesus...

2. Let us consecrate ourselves to its glory, and devote ourselves to its worship...

3. Let us love it with all our strength...

4. Let us conform our heart to that adorable model...

5. Let us deplore that its love is so little known by men, and offer to it in compensation the love which the most holy heart of Mary had for it...

10.—*The Church and the Heart of Jesus.*

I sleep, and my heart watcheth. (Can. v. 2.)

Let us meditate on the relations existing between the Heart of Jesus and the holy Church.

1. It has been the source of her life...

2. It vivifies her still, and always will vivify her...

3. It is her refuge, her asylum. The Church, says St. Thomas of Villa Nova, has taken up her abode in the Heart of Jesus...

4. Hence, what homage of adoration, of love, and of gratitude does she not render to it!...

5. How much, in our days especially, does she propagate and encourage its worship!...

— As children of the Church, we should, therefore,

1. Adore the Heart of Jesus...

2. Bless it for all the treasures with which it had enriched that tender mother...

3. Pray it to animate her ever with new life...to maintain all her children in faith, piety, and charity...

4. Be zealous to make that divine Heart known and adored...

5. Take refuge therein, and seek only there our repose and consolation...

11.—*The Saints and the Heart of Jesus.*

That you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth of the charity of Christ. (Eph. iii. 18, 19.)

All the saints have repeated by their works these words of Saint Paul.

1. They studied the Heart of Jesus and admired its love for men...

2. They adored and blessed it...

3. They endeavored to give it love for love...

4. They imitated it carefully, applying themselves to have the same sentiments, the same desires with it...

5. They invoked it...and it always heard them...

— Ah! like them,

1. Let us study the Heart of Jesus...let us penetrate as much as possible into the mystery of its love for us...

2. Let us glorify it, let us be zealous for its worship...

3. Let us love it undividedly and forever...

4. Let us apply ourselves to reproduce, by grace, its sentiments in our heart...

5. Let us pray to it with fervor and confidence, and it shall be for us the source and the plenitude of heavenly goods...

12.—*Love of Jesus for Men.*

What is man, that thou shouldst magnify him? or why dost thou set thy heart upon him? (Job, vii. 17.)

With what love is the Heart of Jesus consumed for us!

1. A constant love...an eternal love...

2. A universal love...extending itself to all...

3. A disinterested love...a generous love...

4. A love the most tender, the most sweet, the most affectionate...

5. An effective love, a love which conducted Jesus Christ to Calvary, and which holds Him still a victim on our altars...

— In meditating on the characters of this love,

1. Let us admire and bless the sacred Heart which is its source...

2. Let us rejoice in being its object! Ah! who is, more than a religious, the well-beloved of Jesus Christ?...

3. Let us ask the grace to love it, in return, with all our heart...

4. Let us testify by our conduct that we truly love it...

5. Let us disengage ourselves, through love for it, from all affection to creatures.

13.—*The Virtues of the Heart of Jesus.*

Learn of me, because I am meek and humble of heart. (St. Matt. xi. 29.)

Let us study the sentiments of the Heart of Jesus...

Let us admire particularly,

1. Its humility, going even to annihilation...
2. Its meekness,...its ineffable goodness...
3. Its compassion for the wretched...
4. Its zeal for the salvation of souls...
5. Its clemency,...its mercy even towards the greatest sinners...

— Ah! let us enter into ourselves...Is our heart conformable to the Heart of Jesus?...

1. Are we truly humble?...
2. Do we practise meekness?...
3. Do we sympathize with the misfortunes of others, or do we not remain indifferent to them?...
4. Does the state of sinners excite our pity and make us pray for them?...
5. Are we merciful?...Do we never cherish resentment against our neighbor?

14.—*Joys of the Heart of Jesus.*

In that same hour he rejoiced in the Holy Ghost. (St. Luke, x. 21.)

What rejoices the Heart of Jesus is the accomplishment of good through pure motives; it is,

1. All that procures the glory of the heavenly Father...
2. All that destroys the empire of the devil...
3. The conversion of sinners...
4. The perseverance of the just,...their efforts towards perfection,...the regularity of religious,...the zeal of apostolic men...
5. The progress of the Church,...the good she effects... The entrance into heaven of the souls which have completed the work of their salvation...

Oh! let us, then, be a cause of joy to this divine Heart...

— To that end,

1. Let us avoid sin,...let us correct ourselves of our imperfections...
2. Let us practise the virtues of our holy state...
3. Let us pray much for the conversion of sinners...
4. By our zeal, let us gain to this divine Heart the hearts of our pupils...
5. Let us endeavor to advance constantly in its love, and in the imitation of its virtues...

15.—*The Sorrows of the Heart of Jesus.*

My heart hath expected reproach and misery. (Ps. lxviii. 21.)

What causes of the liveliest sorrow has not the heart of Jesus!...

Let us think how much it is afflicted,

1. By our little zeal for the glory of God...

2. By our sins, so numerous and so grievous,...our miseries so deplorable...

3. By our little love and gratitude towards it...

4. By the outrages which it undergoes in the holy Sacrament...

5. By the neglect of the holy table in which, alas! so many Christians live!...

— As religious, is it not in us especially that it should find its consolation?...

1. Let us, then, compassionate its sorrows...

2. Let us carefully avoid all that can sadden it...

3. Let us, by our fervor and gratitude, compensate for the indifference and ingratitude of which it is the object...

4. Let us be animated with an ardent zeal for its glory...

5. Let us make honorable amends for all that has been a subject of pain to it...

16.—*The Wound of the Heart of Jesus.*

One of the soldiers opened his side with a spear; and immediately there came out blood and water. (St. John, xix. 34.)

Let us consider that the wound of the Heart of Jesus is,

1. The most eloquent mouth that ever spoke to men of God's love for them...

2. The door that discloses to our view the sanctuary of love...

3. The way by which we enter therein...

4. The remedy for the wounds of our heart...

5. The fountain of grace...Thence it is that the water proceeds which purifies souls, and the blood which enlivens them...

— After the example of the saints, we must, then, have a great devotion towards it:

1. Contemplate and adore it...

2. Think on what it tells us of the love of Jesus...

3. Love so generous a Saviour...

4. Ask, through it, the graces of which we have need...

5. Enter in spirit into the Heart which it opens to us, and establish our dwelling forever there.

17.—*The Images of the Heart of Jesus.*

It is the image of his goodness. (Wis. vii. 26.)

What reasons have we not for venerating the image of the Sacred Heart of Jesus!...

1. It reminds us of a divine object...
2. It speaks to us eloquently of the love of Jesus...
3. It inspires us with the purest sentiments...
4. We find in it a help in our temptations...a remedy for the evils of our soul...a strength for good...
5. Our Lord wills that it be honored, and He promises abundant blessings to those who are faithful to that practice...

— With a view to please Him and to merit His favors, let us render to this holy image a true worship of veneration...

1. Let us salute it respectfully...
2. Let us contemplate it with faith and love...
3. Let us think on what it reveals to us of Jesus...
4. Let us, as far as possible, propagate it and make it honored...
5. Let us, above all, labor to make of our heart an image like to the Heart of Jesus...

18.—*Religious and the Devotion to the Sacred Heart.*

If any man thirst, let him come to me, and drink. (St. John, vii. 37.)

Happy the religious who is devoted to the Sacred Heart!

1. He studies that model of all virtues...
2. He loves and imitates it...
3. He receives from Jesus Christ the special graces which he needs in his vocation...
4. The devotion to the Sacred Heart prevents in him infidelity, tepidity, and discouragement...
5. It facilitates, and renders more profitable to him the means of sanctification used in the holy state which he has embraced...

— Let us, then, be devoted to the Heart of Jesus:

1. Let us study its virtues...
2. Let us love it with all the love of which we are capable...
3. Let us act in all things in union with it...
4. Let us invoke it in all circumstances, but especially in our moments of trial...
5. Let us embrace, according to the spirit of our Rules, the practices of that salutary devotion...

19.—*The Christian Teacher and the Sacred Heart.*

Suffer the little children to come to me. (St. Mark, x. 14.)

Happy the master who is devoted to the Sacred Heart!

1. He contemplates it; he learns its humility, meekness, charity, all the virtues which are necessary for him in his employment...

2. He loves it, and finds in that love a holy strength... zeal for the salvation of children...

3. He prays to it, and obtains from it many graces...

4. According to the promise of Jesus Christ, he produces much fruit in souls...

5. In inspiring his pupils with this devotion, he ennobles their sentiments and effectually inspires them with the love of virtue...

— If we desire then to do good:

1. Let us be all zeal for the Heart of Jesus...

2. Let us study in it the virtues of our state...

3. Let us imitate it as perfectly as possible...

4. Let us pray to it often for our pupils...

5. Let us form them to honor it, to invoke it, to pray to it...and it will be, for them and for us, the source of the most precious graces...

20.—*The Lessons of the Heart of Jesus.*

It is a great glory to follow the Lord. (Eccl. xxiii. 38.)

The Heart of Jesus instructs us by its example and by the moral maxims of the holy Gospel. What sublime lessons it gives us!

1. A lesson of love towards God: "I love my Father"...

2. A lesson of all the virtues relating to God: "I honor my Father...I do what is pleasing to Him"...

3. A lesson of charity towards our neighbor: "Behold this Heart which has so much loved men"...

4. A lesson of meekness: "Learn of me, because I am meek"...

5. A lesson of humility: "Learn of me, because I am humble"...

— Oh! admirable teachings! but,

1. Do we listen to them?...Do we meditate on them?...

2. Are we persuaded of the necessity of practising them...

3. Do we ask the grace to do so?...

4. Do we desire it sincerely?...

5. Do we truly practise them?...

21.—*The Desires of the Heart of Jesus.*

Father.... Thy kingdom come. (St. Matt. vi. 10.)

The desires of the Heart of Jesus spring from the most ardent and generous charity, and have for their object the glory of God and the salvation of souls...

Yes, what this divine Heart desires is:

1. The reign of God over all the earth...
2. Our sanctification and salvation...
3. Our progress in perfection, our attention to render fruitful the treasures of grace with which He enriches us...
4. Our application to acquire the spirit of the devotion towards it...
5. Our zeal for those confided to our care, to embrace its practices...

— We must, then, if we wish to satisfy its desires:

1. Glorify God by the observance of His law and fidelity to our Rules...
2. Have no affection but for God alone...
3. Tend efficaciously to perfection...
4. Profit by the graces with which Jesus favors us...
5. Be wholly devoted to the worship of this adorable Heart...

22.—*Recourse to the Heart of Jesus.*

Come to me, all you that labor, and are heavy laden. (St. Matt. xi. 28.)

Let us have recourse with confidence to the Heart of Jesus...

1. It is the source and the plenitude of grace...
2. It has pity on us...
3. It wishes to assist us...
4. It says to us: Come to me...
5. Happy the souls who, after the example of the saints, respond to this invitation; they find in it the remedy for all their evils...

— Let us, then, have recourse to it on all occasions; but, especially,

1. In our spiritual dryness, because it is the fount of consolation...
2. In our temptations, for it is a fortress inaccessible to our enemies...
3. In the difficulties of our employment, for it wills the good which it calls us to accomplish...
4. In our maladies, for it is the safety of the infirm...
5. At the approach of death, because from the wound of this Heart flow the waters of everlasting life...

23.—*Our Duties towards the Sacred Heart of Jesus.*

To the Lamb benediction, and honor, and glory, and power for ever and ever. (Apoc. v. 13.)

Let us meditate on our duties towards the Sacred Heart of Jesus...

Now, they consist, especially,

1. In adoring and loving it...

2. In rendering to it a worship of reparation for the outrages it undergoes from men...

3. In thanking it for its ineffable benefits...

4. In imitating and obeying it...

5. In invoking it,... in acting in union with it...

Let us, then, faithfully fulfil these obligations, so sweet and so salutary...

— To that end:

1. Let us meditate attentively on them...

2. Let us often recall them to our minds...

3. Let us ask the grace to acquit ourselves well of them...

4. In our homage to the Sacred Heart of Jesus, let us unite with Mary adoring, loving, and blessing it...

5. Let us unite with the angels and saints, glorifying it in heaven or in the most holy Sacrament...

24.—*The Blessed Margaret-Mary Alacoque.*

The Lord possessed me in the beginning. (Prov. viii. 22.)

This holy religious is an admirable model of virtue.

1. How much she loved Jesus Christ!...

2. How great was her zeal for the establishment and propagation of the devotion to the Sacred Heart!...

3. Even in childhood she was admirable for piety, her penitential life, for meekness and modesty...

4. Having entered into religion, she excelled in humility, in obedience, in fervor...

5. She died at the age of forty-three, consumed less by disease than by the flames of divine love...

— Recalling her virtues:

1. Let us bless our Lord for the signal graces wherewith He favored her...

2. Let us honor her in union with the Church, which has placed her image on her altars...

3. Let us invoke her with confidence...

4. Let us endeavor to walk in her footsteps...

5. Let us renew ourselves in love towards Jesus Christ and in zeal for the worship of the Sacred Heart.

25.—*Feast of the Sacred Heart of Jesus.*

Jesus Christ loves me. (Gal. ii. 20.)

Ah! this day is truly the feast of love!

1. Let us remember the end of its institution...

2. Let us meditate on the prerogatives of the Heart of Jesus...

3. Let us pass this day in the exercise of the most ardent love towards our Lord Jesus Christ...

4. Let us bless Him for all His benefits to the Church, to our relatives, to ourselves...

5. Let us make honorable amends for the outrages He receives from mankind in the Sacrament of His love...

— Let us have this intention particularly:

1. In assisting at Mass...

2. In receiving the holy Communion...

3. In visiting the holy Sacrament...

4. In reciting our different prayers...

5. In teaching Catechism... Let us not fail to instruct our pupils carefully concerning the object and the spirit of this feast...

SUMMARY OF MEDITATIONS
ON THE PASSION.

1.—*The Passion in General.*

Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. (St. Luke, xviii. 31.)

Let us piously meditate on the Saviour's passion. Let us ask ourselves:

1. Who it is that suffers?...
2. What does He suffer in His body?...
3. What does He suffer in His soul?...
4. From whom does He suffer?...
5. Why does He suffer?...

—Let each one of these considerations convince us how much we should:

1. Love Jesus Christ, who made Himself our victim...
2. Hate sin, the true cause of His immolation.
3. Compassionate the pains He endures for us...
4. Bless Him for His infinite generosity...
5. Labor to apply to ourselves the merits of His sacrifice...

2.—*Jesus Christ goes from the Supper-room to the Garden of Olives.*

He went forth with his disciples over the brook Cedron. (St. John, xviii. 1.)

The hour approaches in which Jesus Christ shall be delivered to His enemies.

1. He tells the Apostles that He is about to leave them...
2. He consoles them, promising them not to leave them orphans, and to send them the Holy Ghost.
3. He exhorts them to love one another...
4. He prays for them to His heavenly Father...
5. He crosses the valley of Josaphat...arrives at the garden of Gethsemani,...separates Himself from His apostles...He goes forth alone to pray...

— Let us learn from these divers circumstances:

1. How unhappy is the soul from which Jesus departs...
2. What tenderness that divine Saviour has for us...
3. What affection we ought to have for Him...
4. How great He is, since He shall in that same valley of Josaphat judge the world.
5. What gratitude is due to the second Adam, the repairer of the fault of the first.

3.—*Sadness of Jesus Christ.*

My soul is sorrowful even unto death. (St. Matt. xxvi. 38.)

Jesus, as the prophets had foretold, is overwhelmed with sadness...

Let us contemplate Him.

1. Pale, weak, a prey to inexpressible anguish...
2. Suffering the greatest interior pains...
3. Raising His tearful eyes to heaven...
4. Telling the Apostles who are with Him: "My soul is sorrowful even unto death"...
5. Going aside to pray...

Let us compassionate His sorrow, and reflect that it is caused by,

1. The bitter chalice of His passion...
2. The sins with which He is loaded...
3. The divine wrath, of which He, the innocent victim, is about to bear the full weight alone...
4. The number of souls, alas! so great, who will not profit by His death...
5. Our guilty joys, which He expiates...our little contrition for our faults...

4.—*Prayer of Jesus Christ.*

Father, remove this chalice from me. (St. Mark, xxiv. 36.)

Let us contemplate Jesus Christ overwhelmed with sorrow in the garden of Gethsemani.

1. He is alone, and some paces from His disciples...
2. He prostrates Himself with His face to the earth...
3. "Father," He cries, "all things are possible to thee"...
4. "Remove from me, if thou wilt, this chalice"...
5. "Nevertheless, not my will, but thine!"...

— Let us enter into the spirit of this mystery...

Let us ask ourselves who it is that prays thus, what this chalice is which He asks to be removed from Him; and let us understand how much we should,

1. Compassionate His sorrow...
2. Fear, deplore, and hate sin, which is the true cause thereof...
3. Mourn over the misfortune of souls who do not profit by the redemption which Jesus has purchased for us...
4. After the example of this adorable Master, renounce our own will...
5. Submit ourselves in all things to that of God...

5.—*Jesus sweats Water and Blood.*

Jesus being in an agony, he prayed the longer, and his sweat became as drops of blood trickling down upon the ground. (St. Luke, xxii. 43, 44.)

Let us contemplate Jesus Christ prolonging His prayer:

1. He struggles for us against the divine justice...

2. He asks our pardon of His Father...

3. An angel appears to Him and strengthens His humanity...

4. Notwithstanding this visit, He feels an extreme weakness,...but He overcomes it by His courage...

5. Then, there comes on Him as it were a bloody sweat...

Let us behold that divine blood oozing through His garments and trickling down upon the ground...

Let us ask ourselves why He sheds it...

— Let us draw for fruit from this meditation:

1. To be courageous against ourselves...

2. To triumph, by grace, over all our repugnances...

3. To persevere in prayer and in the service of God...

4. To weep over our sins, over which Jesus Christ wept so much...

5. To admire, adore, and bless His love for us, which made Him shed His blood in order to obtain for us grace before His Father...

6.—*The Sleep of the Apostles.*

What! could you not watch one hour with me? Watch and pray. (St. Matt. xxvi. 40, 41.)

Jesus Christ said to His Apostles: "Watch and pray."

1. Everything made it a duty for them...

2. But, overcome by fatigue, they sleep...What sorrow for Jesus! no one compassionates His sorrows...

3. He comes again, and says: "Watch ye, and pray"...

4. But, alas! when he returns for the second time, He finds them again sleeping...

5. Leaving them, He goes to pray a third time, then He says to them: "Sleep on now, and take your rest;...Rise, let us go"...

— Let us enter into the spirit of this mystery:

1. Let us watch and pray with Jesus Christ...

2. Let us not fall into the fatal sleep of tepidity; if we are in it, let us hasten to get out of it...

3. Let us obey Jesus when He says, "Rise, let us go"...

4. Let us mortify our senses, that the spirit may not in us be weighed down by the flesh...

5. Let us make our meditation well, and not incur the reproach of having been unable to watch one hour with Jesus...

7.—*Courage of Jesus Christ after His Prayer.*

Rise up: let us go. (St. Mark, xiv. 42.)

How admirable is everything in Jesus Christ!

He was, but a few moments ago, overwhelmed with sadness, and seemed to require an angel to strengthen Him, and behold now He is full of courage.

1. He rises resolutely...
2. He regards without fear the approach of His enemies...
3. He advances towards His disciples...
4. "Rise up: let us go," He says to them...
5. "Behold, he that will betray me is at hand"...

— Ah! did we like Jesus Christ, and with Jesus Christ!...

1. Our soul should be filled with courage...
2. We should be strong with the strength of God...
3. Nothing would obstruct us in the practice of virtue.
4. We should be disposed to make the greatest sacrifices...
5. United to Jesus Christ, we should confront with the most entire confidence all the difficulties that we meet in the way of good...

8.—*The Kiss of Judas.*

Coming to Jesus, he said: Hail, Rabbi! and he kissed him. (St. Matt. xxvi. 49.)

Judas, one of the twelve, betrays his divine Master.

1. He engages to deliver Him up to them for thirty pieces of silver...
2. Guilty of sacrilege, he leaves the supper-room...
3. He places himself at the head of a band of ruffians... he appoints a kiss for the sign of his treason...
4. Coming to Jesus, he says, "Hail, Rabbi!"...
5. Then he kisses Him...

And Jesus receives his perfidious kiss...He folds him in His arms...gives him still the name of friend.

— It was the grace of salvation: Judas refuses it, and persists in his sin.

1. Let us deplore the destiny of this wretch...
2. Let us tremble, for, alas! we, too, may betray Jesus.
3. Let us take care that no passion predominates in our heart: Let us sever energetically every attachment to creatures.
4. Let us communicate only with the requisite dispositions...
5. Let us pray to obtain fidelity and perseverance in the service of God...

9.—*Jesus is taken by the Jews.*

Then ... they took Jesus and bound him. (St. John, xviii. 12.)

What subjects of meditation are presented by this circumstance!

1. Jesus says to His enemies, "Whom seek ye?"
2. They fall to the ground when He says, "I am he."
3. He commands them to let the Apostles go...
4. He reproaches them for the manner in which they came to Him...
5. He gives them power to take Him...

Then these wretches fall upon Him...binding Him like a vile criminal...

Then His Apostles also abandon Him and fly.

— Ah! let us reflect here:

1. On the power of Jesus restraining His enemies at will...
2. On His goodness in their regard...
3. On His free acceptance of the sufferings He is about to undergo...
4. On His tenderness towards the apostles, and their abandonment of Him.
5. On His love for us: a love which made Him accept shameful bonds, to merit for us the grace of breaking the bonds of our sins and escaping the tyranny of the devil...

10.—*Jesus is conducted to Jerusalem.*

Then apprehending him, they led him to the high-priest's house. (St. Luke, xxii. 54.)

Jesus is in the power of His enemies...

The divine Victim goes forward towards the altar of sacrifice...Let us follow Him in this painful journey.

1. Jesus is bound,...He is surrounded by the soldiers.
2. They oblige Him to walk, to hasten His steps...
3. They insult Him without pity...
4. He enters into Jerusalem; what a difference between this entrance and that He had made five days before!...
5. He traverses the streets of the ungrateful city...

— Contemplating Him in these sad circumstances,

1. Let us admire His patience and His meekness...
2. Let us admire His generosity towards us; for He delivers Himself up to His enemies in order to deliver us from the power of the enemies of our salvation...
3. Let us pity the souls whom the devil holds captive...
4. Let us see if ours is not of that number...
5. Let us hasten to break, by grace, the bonds of sin...

11.—*Jesus before Annas.*

They led him away to Annas first; for he was the father-in-law to Caiphas. (St. John, xviii. 13.)

Jesus is conducted to Annas, a jealous and cunning old man...

Let us contemplate our divine Saviour, at this first tribunal:

1. He is standing, bound as an infamous criminal...
2. His hair, his garments in disorder, reveal the cruel treatment which He has already endured...
3. They cease not to outrage Him...
4. The high-priest interrogates Him...
5. But Jesus keeps silence, thus defeating the projects of the Jews, who wish to find in His words something of which to accuse Him...

— Let us draw for the fruits of this meditation,

1. To suffer all with patience and resignation...
2. To be full of charity, even towards our enemies...
3. To never complain of the injustices of which we may be the object...
4. To free ourselves from all prejudice, all jealousy...to judge no one unfavorably...
5. To act always with uprightness and simplicity...

12.—*Jesus is conducted to Caiphas.*

Annas sent him bound to Caiphas, the high-priest. (St. John, xviii. 24.)

Let us contemplate Jesus Christ:

1. Humbled, turned into derision before Annas...
2. Bound tightly and sent to Caiphas...
3. Traversing the streets of Jerusalem...
4. Suffering all sorts of insults...
5. Suffering Himself to be conducted before the assembly of the wicked, assembled to take away His life...

— Let us enter into His divine Heart, and admire its sentiments...

1. What patience! what resignation!...
2. He has only kind feelings even for His most cruel enemies...
3. He loves them, and wishes only their salvation...
4. He loves all men, and sacrifices Himself for them.
5. He offers for all, and for each of them, Himself, His sufferings to His heavenly Father...

How can we help loving Him with the most ardent love, and devoting ourselves to Him without reserve!...

13.—*Jesus Christ before Caiphas.*

They led Jesus to Caiphas, the high-priest. (St. Matt. xxvi. 57.)

Let us transport ourselves in spirit into the grand council hall of the Jews.

1. There the Saviour's enemies are assembled...

2. Their heart is devoured by jealousy of this divine Master...

3. They wish Him to be condemned to death...

4. Jesus is led into their presence...

5. All regard Him with eyes full of hatred and animosity...

— O God, what a spectacle!...

1. The King of kings, the Lord of lords, is loaded with shameful bonds...

2. The Judge of the living and the dead is cited before the tribunal of sinners...

3. Iniquity is about to pronounce sentence on innocence...

4. Under the forms of justice the most odious injustice is consummated...

5. Jesus Christ is here the chief of martyrs, meriting for those heroes of religion the grace to confess their faith before the tribunals of men...

14.—*Jesus Christ receives a Blow.*

One of the officers standing by gave Jesus a blow. (St. John, xviii. 22.)

Let us contemplate Jesus Christ standing before His enemies assembled to judge Him...

1. The high-priest interrogates Him on His doctrine...

2. Jesus tells him that He had always taught publicly in the temple, and that he could ask those who had heard Him...

3. This wise answer irritates His enemies...

4. One of the servants present raises his sacrilegious hand and strikes Him on the face...

5. And there is no one in the council to censure this odious deed!...

— O Jesus! why do you suffer it?...It is,

1. To teach us to suffer, and to suffer from all...

2. To teach us humility...

3. To expiate our sins of pride...

4. To save us from the eternal confusion which we have deserved...

5. To make us understand how sensitive is Thy divine Heart to the outrages of our sins...how keenly it feels them...

15.—*Jesus accused by false Witnesses.*

The chief priests and the whole council sought false witness against Jesus. (St. Matt. xxvi. 59.)

Let us consider how criminal are the enemies of the Saviour.

1. They conspire together for the death of Him who is innocence itself...

2. They act by the worst passions...

3. They employ iniquitous means...

4. They suborn false witnesses...

5. Two of these witnesses accuse Jesus of having spoken against the temple: a false accusation, but of a nature to destroy Him in the minds of the people... What iniquity!...

— Let us, then, conduct ourselves very differently:

1. By proposing to ourselves only a laudable end...

2. By acting only through pure motives...

3. By employing only legitimate means...

4. By adoring Jesus Christ, who is sanctity itself, yet exposed to calumny, and opposing thereto only silence, resignation, charity...

5. By regarding Him as our model, especially when we are the object of detraction...

16.—*Jesus condemned at the Tribunal of Caiphas.*

They answering said, He is worthy of death. (St. Matt. xxvi. 66.)

Let us consider Jesus before the tribunal of Caiphas.

1. They accuse Him unjustly: He is silent...

2. His silence disconcerts His enemies...

3. Then the high-priest adjures Him, in the name of God, to tell if He is the Christ...

4. Jesus declares that He is the Son of God, and adds: "Hereafter you shall see the Son of man sitting on the right hand of the power of God, coming in the clouds of heaven"...

5. At these words, they accuse Him of blasphemy... They cry out, "He is guilty of death"...

— Oh, iniquitous sentence!

1. The Holy of holies is judged worthy of death...

2. The Messiah, so much desired by men, is rejected...

3. He is so by the very people whom He had made the depositary of His promises...

4. What a misfortune for the Jews to disown Him!...

5. Is not that misfortune likewise ours?... Does our conduct show that we acknowledge Jesus for the Son of God?...

17.—*Jesus Christ is abused at the House of Caiphas.*

Then they did spit in his face, and buffeted him. (St. Matt. xxvi. 67.)

The princes of the priests, after having judged Jesus Christ worthy of death, retired, leaving the adorable Victim to the mercy of the soldiers and servants. O God! what a scene!

1. They insult Him by words...
2. They spit in His face...
3. They strike Him with their fists...
4. They pull His beard, they drag Him ignominiously...
5. They turn into derision His prophetic character. The servants bandage His eyes; then, buffeting Him, they say: "Prophesy unto us, O Christ; who is he that struck thee?"...

And Jesus endures these outrages!

— Ah! it is because He wants,

1. To expiate for our sins, inasmuch as they are contempt of God...
2. To make us hate and avoid them...
3. To merit for us not to be one day an object of the contempt and insults of the devil...
4. To teach us to suffer injuries...
5. To teach us patience, humility, abnegation...

18.—*On the Denial of St. Peter.*

Even this night, before the cock crow twice, thou shalt deny me thrice. (St. Mark, xiv. 30.)

Let us meditate on St. Peter's fall:

1. Jesus Christ had foretold it to him...
2. He had exhorted him to watch and pray...
3. The moment of trial comes...Peter follows his divine Master, but at a distance...
4. He enters into the house of the high-priest, where he imprudently joins a group of officers and servants...
5. Very soon, alas! he thrice denies his divine Master, to whom he had said: "Thou art Christ, the Son of the living God"...

Oh! what grief for the Heart of Jesus!...

— Let us learn from the misfortune of the prince of the Apostles:

1. To distrust ourselves...
2. To humble ourselves profoundly at the thought of our weakness...
3. To watch and pray...
4. To yield to the first reproaches of our conscience...
5. To fly resolutely every occasion of sin...

19.—*Conversion and Penance of Saint Peter.*

Peter went out, and wept bitterly. (St. Luke, xxii. 62.)

Into what an abyss had the prince of the Apostles fallen when denying his divine Master, even the third time!

1. But Jesus looks upon him...
2. Immediately he acknowledges his fault...
3. He repents,...he commences to weep for it...
4. He goes out quickly from the house of Caiphas...
5. He does penance all the rest of his days...

— We too have sinned, and doubtless more grievously than Saint Peter; let our conversion be, then, like unto his,

1. Prompt, accomplished from this very moment...
2. Sincere, enabling us to quit sin and the occasion of sin...
3. Persevering, attaching ourselves to God forever.
4. Fervent, disposing us to embrace with courage the practice of good...
5. Pure in its motives..

20.—*Jesus shut up in a Dungeon.*

They humbled his feet in fetters; the iron pierced his soul. (Ps. civ. 18.)

Saint Bonaventure and several other fathers assure us that the servants of the high-priest, tired of tormenting Jesus, shut Him up in a small dungeon, situated near the hall of audience...

Jesus is in prison:

1. What a crime!...
2. What disorder!...
3. What humiliation for this divine Master!...
4. What inexpressible sufferings He endured in that ignominious den!...
5. He remains there till daybreak...

— Let us think that He chose to suffer this pain:

1. To expiate our sins, inasmuch as they are the abuse of our liberty...
2. To deliver us from eternal imprisonment, the just punishment of our sins...
3. To merit for the martyrs and confessors of the faith the grace to brave, for religion, the prison and exile...
4. To teach us patience and mortification...
5. To testify to us His love, for it was His love that made Him captive, as it is still His love which makes Him our prisoner in His adorable Sacrament...

21.—*Jesus is conducted to the Tribunal of Pilate.*

They brought him bound, and delivered him to Pontius Pilate, the governor. (St. Matt. xxvii. 2.)

To this night of sorrows and humiliations succeeds the day of His greatest torments and of His death...

1. In the morning the princes of the priests assemble...

2. Through hatred for Jesus, they decide on sending Him to Pilate, in order to have Him condemned...

3. And Jesus resigns Himself to it, a victim of the Gentiles as well as of the Jews...

4. He leaves the house of Caiphas...

5. He traverses anew the streets of Jerusalem...

— Let us contemplate Him ignominiously bound,...followed by an insolent rabble,...outraged and insulted...

1. Let us compassionate what He suffers...

2. Let us make it the subject of our honorable amends...

3. Let us adore the judgments of God executed on the Jews by the Jews themselves, for it is they who send to the Gentiles the Word who was their only hope...

4. In order to imitate Jesus in these circumstances let us observe modesty of the eyes in the streets...

5. Let us accept contempt and insult with humility...

22.—*Despair of Judas.*

I have sinned in betraying innocent blood. (St. Matt. xxvii. 4.)

Judas, blinded by avarice, had not foreseen all the consequences of his treason.

1. But beholding now the atrocity of his crime:

2. He brings back to the Jews the money which he had received from them.

3. "I have sinned," said he to them, "in betraying innocent blood"...

4. "What is that to us?"...They answered, "Look thou to it"...

5. Then he falls into despair and hangs himself.

— O terrible example! What a motive for us:

1. To fear and adore the judgments of God!..

2. To distrust ourselves!...

3. To renew our fidelity in little things!...

4. To maintain in our hearts confidence in God!...

5. To be thoroughly persuaded that the devil and the world deceive us, and that there comes a moment when they say to their dupes, as the Jews said to Judas: You have damned yourself, but what is that to us...

23.—*Cause of the Destruction of Judas.*

Satan entered into him. (St. John, xiii. 27.)

It is not all at once that Judas falls into the abyss of evil: there are degrees in his fall...

1. He falls by infidelity in the smallest things...

2. He continues, through a want of charity, the spirit of criticism...

3. Then comes avarice,...theft...

4. Then hypocrisy, contempt of the warnings of Jesus, ...the project of betraying his divine Master,...the sacrilege,...the consummation of his treason...

5. Finally despair,...death in sin...

What crimes!...In what misfortune they end!...

— Ah, let us comprehend:

1. That one fault always predisposes to another more grievous...

2. That sin only produces sorrow and death...

3. That attachment to creatures is a bond in the hands of the devil to conduct us whither he will...

4. That the virtue of poverty is our safeguard...

5. That we ought earnestly, and every day, to ask of God the grace of perseverance...

24.—*Jesus is presented to Pilate.*

They shall deliver him to the Gentiles. (St. Matt. xx. 19.)

The Jews deliver Jesus to the governor.

1. Being blind, they refuse to acknowledge the Messiah...

2. Being unfaithful, they renounce the covenant which the Lord had made with them...

3. Being hypocritical, they dare not enter into the pretorium for fear of contracting a legal impurity, and they fear not to persuade an innocent person to death...

4. Being blasphemers, they denounce the Man-God as a wicked man...

5. Being perfidious, they have recourse to calumny, and represent as seditious and an enemy of Cæsar, Him who is the Prince of peace, the perfect model of obedience...

— What a mystery of iniquity!... In meditating on it,

1. Let us deplore the malice of the enemies of Jesus...

2. Let us distrust our passions, for they mislead us...

3. Let us guard against forming an erroneous conscience...

4. Let us adore Jesus Christ disowned and calumniated...

5. After His example, let us bear detraction patiently...

25.—*Jesus is interrogated on his Royalty.*

My kingdom is not of this world. (St. John, xviii. 36.)

The Jews accused Jesus of having styled Himself king: it is on this head that Pilate interrogates Him:

1. "Art thou," he asks, "the king of the Jews?"...
2. "What hast thou done?"
3. Jesus affirms His royalty...
4. But He says that His kingdom is not of this world...
5. He adds, that He came into the world to bear testimony to truth...

— Let us meditate on each of the words of the divine Master, and,

1. Adore Him as truth itself...
2. Acknowledge Him as our sovereign King...
3. Make Him reign in our hearts...
4. In order to merit a share in His kingdom, let us separate ourselves more and more from the world...
5. Let us accomplish all that He demands of us...

It is thus that we shall render ourselves worthy to go and reign with Him in glory...

26.—*The Silence of Jesus before Pilate.*

Jesus answered him not to any word: so that the governor wondered exceedingly. (St. Matt. xxvii. 14.)

The enemies of Jesus continue to accuse Him; the governor interrogates Him anew, but He answers not...

Ah! why does Jesus keep silence?... It is because:

1. His innocence being evident, His words are not necessary...
2. He expiates at this moment our sins of speech...
3. He expiates, above all, our sins of excuse...
4. He exercises a rigorous justice towards His enemies, condemning them to remain in their blindness...
5. He gives us a sublime example of patience...

— Let us show, then, especially we religious, that we take Him for our model:

1. Let us observe the silence prescribed by our Rules...
2. Let us oppose to detraction naught but patience and charity...
3. Let us never excuse ourselves, unless ordered to do so...
4. Let us be docile to the word of Jesus Christ, fearing that He may cease to make us hear it...
5. Let us embrace these different practices with a view to honor His silence during His passion...

27.—*Jesus is sent to Herod.*

Pilate sent him to Herod, who was himself at Jerusalem in those days. (St. Luke, xxiii. 7.)

Pilate, not wishing to condemn Jesus, whom he knew to be innocent, but neither daring, through fear of the Jews, to acquit Him, sends Him to Herod, king of Galilee...

Let us contemplate the divine Saviour...

1. Conducted from the pretorium to Herod's palace...

2. Appearing before that wicked prince, the murderer of Saint John the Baptist...

3. Keeping the most profound silence...

4. Becoming the object of most humiliating mockery...

5. Clothed with a white robe and treated as a fool...

Jesus, the eternal *Wisdom*, endures all these outrages!...

— And He endures them,

1. Without complaining...

2. Without losing the calm of His soul...

3. Without conceiving any resentment...

4. Without ceasing to be all charity, even for His enemies.

5. Without ceasing to have compassion on their souls and to pray for them...

What a lesson for us, so given to impatience!...

28.—*Jesus is sent by Herod to Pilate.*

Herod with his soldiers despised him, and mocked him, putting on him a white garment; and sent him back to Pilate. (St. Luke, xxiii. 11.)

Jesus is sent back to Pilate by Herod...

Let us contemplate our adorable Master:

1. Clothed with a robe of ignominy...

2. Brutally dragged out of the palace...

3. Traversing for the fifth time the streets of Jerusalem, in the most lamentable state:

4. Cruelly jeered by the chiefs of the nation...

5. Insulted,...treated as a fool by all the people...

— Let us think:

1. On the sorrow of the Blessed Virgin, who doubtless was not ignorant of what was going on...

2. On the sorrow of the disciples who still remained faithful...

3. On that of the holy women...

4. On the sentiments of the Heart of Jesus...

5. On our duties towards that divine Master...

Let us imitate His patience and His humility, and make Him honorable amends for all the outrages offered to Him...

29.—*Jesus is placed on a par with Barabbas.*

Whom will you that I release to you? (St. Matt. xxvii. 17.)

Pilate is vexed to see Jesus brought again before his tribunal. Anxious to send Him away acquitted, he conceived a new expedient...

1. Every year, he was accustomed to release one prisoner, at the choice of the people...
2. He proposes to them to choose Jesus or Barabbas...
3. The people hesitate...
4. But the princes of the priests influence the multitude...
5. "Away with Him!" they cried out, "and deliver to us Barabbas"...

— O, odious comparison!... O, iniquitous preference!... O, generosity of Jesus, who consents to die for us!

1. Let us adore Him, making Himself a victim for us...
2. Let us return thanks to His infinite goodness...
3. Let us guard our passions, the sources of so many errors...
4. Let us carefully avoid sin...
5. Let us consider that to sin is to prefer Barabbas to Jesus...

Yes, the sinner says: Honors, riches, pleasures, and not Jesus; my satisfactions, and not those of Jesus. Vice in my heart and Jesus without... What unworthy conduct!...

30.—*The Scourging.*

Pilate took Jesus and scourged him. (St. John, xix. 1.)

Pilate, wishing to give some satisfaction to the hatred of the Jews, ordered Jesus to be scourged.

— Let us assist in spirit at this horrible punishment:

1. Jesus, stripped of His garments, is bound to a pillar...
2. The executioners approach Him, they surround Him...
3. They strike Him with rods, and with whips...
4. They inflict new wounds upon the first...
5. His blood streams from every part,...the ground is covered with it,...the garments of the executioners are spattered with it,...His body is but one wound!...

— Who, at this spectacle, would not shed tears of compassion and regret!...

1. Alas! it is we who are the executioners of Jesus...
2. He expiates, in His most pure flesh, the impurities of our criminal flesh...
3. He specially expiates our sins of sensuality...
4. Let us weep, then, for those of which we are guilty...
5. Let us never commit them more...

31.—*Jesus is crowned with Thorns.*

Platting a crown of thorns, they put it upon his head. (St. Matt. xxii. 29.)

These cruel executioners of Jesus, not content with having overwhelmed Him with bruises and wounds, would cruelly mock Him on His quality of king...

1. They make Him sit on a mock throne...
2. They throw over His shoulders a scarlet rag...
3. They place in His hand a reed, by way of sceptre...
4. They put a crown of thorns upon His head...
5. Then they insult Him without pity,...they load Him with all manner of outrages,...they take the reed out of His hand and strike Him upon the head...

— But why does Jesus suffer so many pains and humiliations?...Ah! it is,

1. To expiate our pride and sensuality...
2. To teach us humility and mortification...
3. To preserve us from being ourselves the sport of devils in hell...
4. To lead us to patience by His example...
5. To enable us to comprehend these words, "My kingdom is not of this world;" and to teach us that, being the King of glory in eternity, He appears in time only as the King of sorrow...

32.—*Jesus is shown to the People.*

Behold the man! (St. John, xix. 5.)

Pilate, hoping to move the Jews to pity, shows them Jesus in the deplorable state to which He is reduced by the executioners.

1. He has Him brought out on a balcony...
2. He goes there himself...
3. He presents to the people Jesus crowned with thorns;...covered with wounds,...stained with blood,...and the multitude manifest no pity...
4. "Behold the man!" he says to them...
5. But the people answer only with the words, "Away with him! Crucify him!"...

— Let us contemplate Jesus, the man of dolors, and think what He is in Himself, and in our regard...

1. Behold the man, the Victim of our sins...
2. Behold the man who sacrifices Himself for humanity...
3. Behold the man by whom alone we can be saved...
4. Behold the man who is the model of the predestined...
5. Behold the man!...Behold the Man-God!...

33.—*The Jews continue to demand the Death of Jesus.*

They all cry out: Let him be crucified! (St. Matt. xxvii. 23.)

Let us meditate on the clamors of the Jews to have Jesus condemned to be crucified.

1. Pilate says to them, "Behold the man!" then they cry out, "Let him be crucified!"...

2. Pilate refuses their demand...

3. They insist, renewing their accusations...

4. They threaten Pilate with the enmity of Cesar...

5. "Shall I crucify your king?" he says to them. And they reply, "We have no other king than Cesar!"...

— What instructions are found in this subject!

Let us remember, amongst others, the following:

1. Jealousy blinds and brutalizes...

2. It is of His own free-will that Jesus sacrifices Himself: the power of Pilate over Him comes from on high, consequently from Himself...

3. All authority comes from God...

4. Those who have more light concerning good, are more guilty if they do evil...

5. All must be sacrificed to justice and charity...

34.—*Jesus is condemned to Death.*

Jesus he delivered up to their will. (St. Luke, xxiii. 25.)

Let us assist in spirit at the condemnation of Jesus, the adorable Victim substituted in our place...

1. The Jews keep crying out: "Crucify him!"

2. Pilate consents to their barbarous demand...

3. But he loudly proclaims that he assumes not the responsibility of the sentence he is about to pronounce,... Washing his hands, he says: "I am innocent of the death of this just man"...

4. The Jews answer: "His blood be upon us, and upon our children"...

5. Then the governor pronounces the sentence which condemns Jesus to the death of the cross...

— Ah! let us think,

1. On the iniquity of this sentence...

2. On the cruelty of those who demanded it...

3. On the baseness of him who pronounced it...

4. On the terrible malediction which the Jews called down upon their head...

5. But, above all, on the generosity of Jesus, who is condemned to death only because of our sins...

35.—*Jesus is loaded with his Cross.*

The government is upon his shoulders. (Is. ix. 6.)

How can we consider our divine Saviour loaded with His cross without feeling the most lively emotion?

1. Jesus, His head crowned with thorns and His body all covered with wounds, is conducted to the place where the cross is...

2. He regards it with resignation...

3. He kisses it as the altar of His sacrifice...

4. He stoops,...He places it upon His shoulders, already bruised and mangled...

5. He offers to His Father all that He shall suffer upon that wood of pain and ignominy...

— Entering into the spirit of this mystery,

1. Let us adore Jesus loaded with the instrument of His death...

2. Let us study and adore the dispositions of His Heart...

3. Let us truly venerate His cross...

4. Let us accept with resignation all the pains we have to suffer in this life of probation...

5. Let us often ask of our Lord that we may imitate Him in His sufferings, so that we may participate in His glory...

36.—*Jesus carries his Cross.*

They led him out to crucify him. (St. Mark, xv. 20.)

Jesus, loaded with His cross, journeys towards Calvary... What humiliations, what sufferings!...

1. He is accompanied by two thieves, and escorted by the executioners...

2. He is mocked,...insulted,...blasphemed...

3. His cross is heavy, overwhelming...

4. It is carried upon His bruised and wounded shoulders...

5. He walks with inexpressible pain;...His steps leave bloody traces after Him...

— Behold, in what a state He is reduced, He whom the angels adore!...

1. Let us adore Him in union with them...

2. Let us make Him honorable amends for all that He suffers on the part of His enemies...

3. Let us weep for our sins, the cause of His sufferings...

4. Let us love and practise the way of the cross, and acquit ourselves of it with lively sentiments of piety...

5. Let us suffer with resignation the pains of this life... Let us ask that grace of Jesus carrying His cross...

37.—*Jesus falls under the Weight of His Cross.*

The Lord hath laid on Him the iniquity of us all. (Isaias, liii. 6.)

Let us contemplate Jesus on the way to Calvary:

1. He advances slowly...

2. Being exhausted, He walks with the greatest pain...

3. He soon begins to stagger...

4. Then He falls under the crushing weight of the cross...

5. Behold Him rising up and again loading Himself with the instrument of His torture...

— What reflections this picture suggests to our piety!

1. The strong God sinks down with weakness...

2. He falls under the weight of His cross...

3. Ah! He falls rather under the weight of our sins; what a horror we ought, then, to have of them!...

4. Jesus falls: they cease not to insult Him; but He bears all,...He can but pardon His enemies and pray for them...

5. What an example!...Do we imitate Him?...

38.—*Jesus meets His Blessed Mother.*

Thine own soul a sword may pierce. (St. Luke, ii. 35.)

Behold the hour in which is accomplished that prophecy of Simeon...

Mary, who doubtless had observed her divine Son in the different circumstances of His passion, learns that they are conducting Him to Calvary.

1. She wishes to accompany Him, she makes her way through the crowd...

2. The soldiers prevent her frem approaching Him...

3. She places herself where she can see Jesus.

4. She beholds Him, indeed... Ah! what passes then in her maternal heart?...

5. What passes in the heart of Jesus?...

— But why has Mary, the holiest of creatures, to suffer, and to suffer so much? Ah! it is that,

1. Being so intimately united to her divine Son, she could not but feel His sorrows...

2. She was to be the first to obey the call of Jesus for all to carry the cross after Him...

3. The Co-Redemptress of men, she too was to suffer...

4. She was to be the most perfect image of Jesus Christ: now, He was the Man of Sorrows...

5. She represented the Church; and the Church was to associate herself in the sufferings of her divine Spouse...

39.—*Simon of Cyrene helps Jesus Christ to carry His Cross.*

They found a man of Cyrene, named Simon: him they forced to take up his cross. (St. Matt. xxvii. 32.)

Let us contemplate Jesus carrying His cross and ascending the mountain of Calvary:

1. His human strength is at an end...
2. The Jews fear that He may die on the way...
3. But a stranger, Simon of Cyrene, passes that way...
4. They stop him...
5. They compel him to carry the cross of Jesus...

— Oh! how instructive are the different circumstances of this fact!

1. In Simon, it is the Gentile world that is called to carry the cross of salvation...
2. It is glorious to carry the cross after Jesus...
3. It is repugnant to nature, but it is most pleasing to grace.
4. The cross is inevitable: why seek to shun it?
5. Let us accept with faith and love the cross that God wills us to bear; that it is that will save us...

40.—*A pious Woman wipes the Face of Jesus carrying His Cross.*

Who shall comfort thee? (Is. li. 16.)

A pious woman compassionates the sorrows of Jesus.

1. She contemplates His face as it were hidden under a veil of dust, and sweat, and blood...
2. She makes her way through the soldiers...
3. She approaches Him...
4. She wipes His adorable face with a towel...
5. On that towel was left the impression of His face: Oh! what a precious relic!...

— Let us admire, meditating on this subject,

1. The faith of this holy woman, who in Jesus thus disfigured recognizes her God...
2. Her courage, which nothing can restrain...
3. Her charity, her compassion...
4. The graces which Jesus Christ bestowed upon her...
5. And, in particular, the signal favor by which He rewards what she has done...

Let us ask of Jesus to imprint on our souls the features of His august face.

41.—*Jesus consoles the holy Women.*

Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children. (St. Luke, xxiii. 28.)

Jesus ascends Mount Calvary, accompanied or followed by an immense multitude who never cease to outrage Him.

1. Notwithstanding, some holy women are there compassionating His sorrows...

2. Oh! how consoling to Him is this mark of piety and affection...

3. He regards them with benignity...

4. He consoles them, and enriches them with His graces...

5. He instructs them, and in their person all men, saying: "Weep not over me, but over yourselves"...

— Let us regulate our conduct by these words:

1. Let us compassionate the sorrows of Jesus,...let us weep over Him...

2. But let us weep still more over ourselves, miserable sinners...

3. Let us weep over our sins and those of our relatives...

4. Let us fear the divine justice...

5. Let us accomplish all our duties as religious and as teachers, that we may be the green wood to which Jesus compares Himself, and not the dry wood, which He threatens with the most fearful doom...

42.—*Jesus is stripped of his Garments.*

They stripped him of his outside coat. (Gen. xxxvii. 23.)

The Victim is come to the place of immolation; they proceed to the last preparations.

1. They present Jesus with vinegar and gall...

2. He tastes it, in order to expiate our sensuality...

3. The executioners afterwards seize on Him...

4. They brutally tear off His clothes, which, by the blood from His wounds, were glued to His flesh...

5. They thus make Him suffer at the same time all the torments of the scourging...

— Let us think that it was His will to suffer all this...

1. To expiate the sins which have stripped us of the robe of innocence...

2. To merit for us to be clothed anew with that robe of glory...

3. To teach us patience...

4. To teach us poverty,...detachment from all things...

5. To teach us detachment from ourselves...

43.—*Jesus is nailed to the Cross.*

They crucified him there. (St. Luke, xxiii. 33.)

The solemn hour of expiation is come: all is ready for the bloody sacrifice.

1. Jesus casts his eyes upon the cross lying beside Him...

2. He approaches it...

3. He lays Himself on that wood of pain and infamy...

4. The executioners take His hands and nail them to it...

5. They take His feet and nail them in like manner...

— Oh! what tortures for Him!...What tortures also for Mary!

1. Let us compassionate, like her, Jesus crucified...

2. Let us bless Him for His love to us...

3. Let us weep for our sins, which are His true executioners, and do penance for them...

4. In union with Jesus crucified, let us accept with resignation all the trials of life, all the pains of our state...

5. Let us adore the Saviour's wounds, and impress them upon ourselves by the practice of mortification...

44.—*Jesus is raised on the Cross.*

As Moses lifted up the serpent in the desert, so must the Son of man be lifted up. (St. John, iii. 14.)

A victim for all men, the Mediator between them and His Father, Jesus will have Himself raised between heaven and earth...

Let us consider what passes on this occasion.

1. They bring the cross to the place where it is to be planted...

2. They fasten it with cords...

3. The executioners raise it little by little...

4. Soon it is upright...

5. All at once, it falls violently into the hole prepared to receive it...

— Oh! what a frightful shock for Jesus!... What sufferings in His hands and in His feet!

1. Let us compassionate His sufferings...

2. Let us weep our sins, which are the cause of them...

3. Let us desire for ourselves no other elevation than that which comes by the cross.

4. Let us often adore Jesus elevated upon the cross, and particularly at the elevation of the Host...

5. Let us have a true devotion to the crucifix, and neglect no means of inspiring our pupils with it...

45.—*Jesus on the Cross.*

In that day the root of Jesse, who standeth for an ensign of the people; they shall reject. (Is. xi. 10.)

Let us contemplate Jesus on the cross...

What sorrows He experiences!

1. His body is but one wound;...His head is crowned with thorns;...His hands and feet are pierced...

2. He has no other support than the nails which pierce them...

3. By compassion, He feels all the sorrows of Mary...

4. In His ears resound only the insults and blasphemies of His enemies...

5. His heart is breaking at the thought of the great number of sinners who will yet be lost, in spite of what He suffers to save them...

He suffers all,... from all,... without any consolation...

He suffers it,

1. Through love for us...
2. To merit pardon for us...
3. To win our heart...
4. To lead us to hate and fly from sin...
5. To teach us patience and resignation...

46.—*Jesus prays for His Enemies.*

Father, forgive them, for they know not what they do. (St. Luke, xxiii. 34.)

Behold how Jesus avenges Himself! His heart knows only to pardon His enemies and pray for them.

1. "My Father," He exclaims, "my Father!"...
2. "Forgive them!"...
3. Forgive all: the princes of the priests,...Herod,... Pilate,...my executioners...
4. Forgive these erring people...
5. "They know not what they do"...

O goodness! O generosity of Jesus!...

— What an example for us!

1. Let us recall it often, and imitate it...
2. Let us never cherish resentment; let us generously pardon all offences...
3. Let us excuse the intention, if we cannot excuse the action...
4. Let us always return good for evil...
5. Let us bless Jesus Christ praying for us upon the cross and in the holy sacrifice, and asking of His Father the pardon of our sins...

47.—*The good Thief.*

This day thou shalt be with me in paradise. (St. Luke, xxiii. 43.)

Jesus on the cross is the object of the insults of His enemies, with whom are joined the thieves crucified with Him...

1. One of them repeats the insults of the Jews...

2. But the other, suddenly converted, addresses to his companion wise remarks...

3. He proclaims the innocence, the sanctity of Jesus Christ.

4. "Lord," said he afterwards, "Remember me when Thou shalt come into Thy kingdom"...

5. Jesus hears his prayer: "This day," He replies, "shalt thou be with me in paradise"...

— Acting according to the spirit of this mystery,

1. Let us adore Jesus as a bountiful King...

2. Let us admire the prodigy of grace He works...

3. Let us have the most entire confidence in Him...

4. Let us urgently entreat Him to remember us in His kingdom...

5. Let us admire and imitate the virtues manifested in the good thief—fear of God, zeal, humility, contrition, hope, resignation, sublime faith...

48.—*Jesus gives us Mary for our Mother.*

Woman, behold thy son. (St. John, xix. 26.)

Let us meditate on the third word of Jesus on the cross.

1. Under what circumstances He pronounces it!...

2. Mary is standing at the foot of the cross...

3. There is also the beloved disciple...

4. Jesus regards His holy Mother engulfed in sorrow...

5. He establishes her as our mother;...showing her Saint John, who represents all Christians, "Woman," said He, "behold thy son"...then looking upon Saint John, He says, pointing to Mary, "Behold thy mother"...

Mary, entering into His views, takes us as her children.

— Oh! what a subject,

1. To thank Jesus Christ for so excellent a gift!...

2. To be proud of the title of Christians, which makes us the children of Mary!...

3. To renew ourselves in love towards Mary!...

4. To have recourse with the most entire confidence to this tender mother!...

5. To consecrate ourselves to her honor in union with Saint John, who takes her with him to his home...

49.—*Desertion of Jesus on the Cross.*

My God, my God, why hast thou forsaken me? (St. Matt. xxvii. 46.)

Let us contemplate Jesus on the cross:

1. A dense darkness covers all the earth...

2. The sun is veiled, as it were, to manifest the horror of the deicide which is being committed...

3. Feelings of terror penetrate the enemies of Jesus.

4. He is abandoned by all except Mary and Saint John...

5. In one sense, He is so by Heaven itself: "My God, my God," He cries, "why hast thou forsaken me?"...

Oh! what grief this lamentation reveals!...

— Yes, Jesus is as the prophets had seen Him.

1. Let us adore Him in His abandonment...

2. Let us reflect that He suffers this pain to merit for us that we be not abandoned on account of our sins...

3. Let us suffer, in union with Him, all spiritual dryness and abandonment on the part of men...

4. If we are in a state of sin, let us listen to Jesus saying to us: "Why hast thou forsaken me?"...

5. Let us hasten to console Him by our conversion...

50.—*Jesus suffering Thirst.*

I thirst. (St. John, xx. 28.)

Since His departure from the supper-room, Jesus, who had suffered pains and sorrows infinite, could not take the least nourishment.

1. His mouth is dried up,...His stomach burning...

2. He feels the most devouring thirst...

3. He manifests it by crying: "I thirst"...

4. But, as David had foretold, no relief is given Him...

5. The executioners offer Him only vinegar...

Let us compassionate our divine Saviour suffering this torment; but let us reflect that this natural thirst which devours Him is little compared with the thirst which His divine Heart feels...

— Yes, Jesus thirsts:

1. For the glory of His Father...

2. For the conversion of sinners...

3. For the perseverance of the just...

4. For our perfection, for our salvation...

5. For the establishment of His kingdom over all the earth...

51.—*All is consummated.*

When Jesus had taken the vinegar, he said: "All is consummated." (St. John, xix. 30.)

Jesus, about to die, says: "All is consummated!"

That is to say:

1. I have accomplished the will of my heavenly Father, and satisfied His justice...

2. The prophecies are fulfilled...

3. The figurative religion is at an end...

4. The world is redeemed;...the Evil One is vanquished...

5. The Church is founded to last forever...

— Meditating on the different meanings of these words, "All is consummated,"

1. Let us think on what Jesus suffered for our salvation...

2. Let us be grateful to Him, and testify it by our works...

3. Let us renounce sin forever...

4. Let us enter, establish ourselves, and persevere in the way of justice...

5. Soon we shall say: "All is consummated"...

Shall we say it, like the just, with sentiments of joy, or like the sinner, with tears and accents of despair?

52.—*Jesus recommends His Soul to His Father.*

Father, into thy hands I commend my spirit. (St. Luke, xxiii. 46.)

Jesus pronounces His last words: "Father, into thy hands I commend my spirit."

Let us consider that, by these words,

1. He recommends His soul to His Father...

2. He recommends to Him also ours, which form His mystical soul...

3. He proclaims their immortality...

4. He fortifies us against the fear of death...

5. He leads us to the most filial confidence towards God.

— Let us draw as the fruits from this meditation:

1. To think frequently on death...

2. To pray to obtain the grace of a holy death...

3. To recite, for that end, the very prayer of Jesus on the cross...

4. To unite more and more with that dear Saviour...

5. To make but one with Him, in order that our soul may be, in one sense, His, and that we may be able to say of it, at the moment of our death, "Father, into thy hands I commend my spirit"...

53.—*Jesus dies upon the Cross.*

Bowing his head, he gave up the ghost. (St. John, xix. 30.)

The final moment is come: Jesus bows His head and expires...

Let us contemplate Him as Mary and Saint John then contemplated Him, and permit our heart to follow all the sentiments which the subject inspires.

Let us reflect that Jesus died:

1. To satisfy the divine justice...
2. To reconcile us with Heaven...
3. To give us a new life...
4. To show His love for us...
5. To found the Church, and by her to save the human race...

— In meditating on these thoughts,

1. Let us adore Jesus dead on the cross...
2. Let us weep over Him,...let us weep over our sins...
3. Let us revive in our hearts the hope of pardon...
4. Let us love Jesus with all our heart, and sigh only for His love...Let us bless His infinite generosity...
5. Let us ask, through the merits of His death, the grace of a holy death...

54.—*Jesus' side is opened by a Lance.*

They shall look on him whom they pierced. (St. John, xix. 37.)

Jesus is dead;...but there remains in His Heart some drops of blood...

1. He wishes to shed them for us...
2. A soldier approaches the cross...
3. He pierces with his lance the side of the divine Victim...
4. The iron penetrates even to His Heart...
5. From the wound comes forth water and blood...

— With all the saints, let us meditate well on this mystery...

1. Let us think of what Mary suffers at this moment, and compassionate her sorrow.
2. Let us behold her gathering the adorable blood which issued from the Heart of Jesus...
3. In union with her, let us adore the fifth wound of the Saviour...
4. Let us consider that it is a source of new graces for us,...a refuge from the strokes of divine justice...
5. Let us regard it as a voice speaking to us of the infinite goodness and love of Jesus towards us...

55.—*The Five Wounds.*

They have pierced my hands and my feet. (Ps. xxi. 17.)

Let us contemplate in Jesus, dead on the cross, the innumerable wounds with which His body is covered; above all, those of His hands and feet, and that of His side...

1. They are our work,...the work of our sins...
2. They are, nevertheless, voices asking pardon for us...
3. They are asylums open to repentance...
4. They are channels whereby the graces of salvation flow over the earth...
5. They are the glorious ornaments of the Saviour's humanity...They shall constitute the joy of the elect, whilst they shall be forever for the reprobate a cause of despair...

— Penetrated with these thoughts,

1. Let us weep our sins and do penance for them...
2. Let us revive in our hearts the hope of pardon...
3. Let us impress on ourselves, by mortification, the sacred wounds of the Saviour...
4. Let us kiss the marks of them on our crucifix...
5. Let us ask through each of them a special grace...

56.—*Jesus is taken down from the Cross.*

Taking him down from the cross, they laid him in a sepulchre. (Acts, xiii. 29.)

Let us contemplate with the utmost tenderness the descent from the cross:

1. The day is closing; they must hasten to bury the Saviour's body, that it may not be thrown into the same grave as the thieves...
2. Joseph of Arimathea asks and obtains the sacred body...
3. He goes, assisted by Nicodemus, to render the last duties to it...
4. They take it down from the cross...
5. They place it in the arms of Mary...They adore it with her...

— Let us also adore it, and,

1. Weep for our sins, which have crucified Jesus...
2. Weep for our sins, which are the true cause of the sorrows of His Blessed Mother...
3. Venerate the cross, sanctified by contact with the sacred members of the Saviour...
4. At sight of it, let us renew our hope...
5. In union with Mary, let us offer to Heaven Jesus crucified and dead for us...

57.—*Jesus is laid in the Sepulchre.*

They laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. (St. Luke, xxiii. 53.)

Let us contemplate Joseph and Nicodemus embalming the body of Jesus,... putting it in a winding-sheet,...carrying it to the sepulchre...What passes in their hearts?...What sentiments prevail in that of Mary?...

Let us reflect that Jesus would be buried:

1. To leave no doubt as to the truth of His death, and to accomplish what had been foretold of His sepulture...

2. To make Himself in all things like unto us...

3. To sanctify the burial of Christians, who are the members of His mystical body...

4. To lead us, by His example, to resign ourselves to the humiliation of the tomb...

5. To engage us also to fly from the world, to holy recollection, which is our spiritual sepulture...

— Penetrated with these truths:

1. Let us accept death and its horrors with resignation...
2. Let us renounce the world, and be dead in its eyes...
3. Let us renew our baptismal promises...
4. Let us observe silence and recollection...
5. Let us bury ourselves with Jesus Christ...

58.—*The Sepulchre of Jesus Christ.*

His sepulchre shall be glorious. (Is. xi. 10.)

Let us go to the tomb of Jesus Christ, and learn the lessons He there gives us.

1. This tomb belongs to a stranger: Jesus is poor...

2. This tomb is near Calvary: it is the cross which merits for us the repose and sepulture of the saints...

3. This tomb is new and cut in a rock: our heart should never have belonged but to Jesus Christ; it ought to be solidly established in Him...

4. This tomb is guarded; is our heart so, too?...

5. This tomb is in a garden; is our heart separated from the world and adorned with the flowers of virtue?...

— That Jesus may be pleased with it, He must find in it:

1. The myrrh of mortification...
2. The white shroud of innocence...
3. The justice of Joseph of Arimathea, the generosity of Nicodemus...
4. The piety and charity of Saint John...
5. To some extent, the piety and charity of Mary.

59.—*The Resurrection of Jesus Christ.*

You seek Jesus who was crucified: he is not here; for he is risen. (St. Matt. xxviii. 5, 6.)

Let us transport ourselves to the moment when the great week of the Passion ended.

Let us think on the state in which the infant Church was then found.

But behold the hour foretold by Jesus Christ:

1. His soul goes forth from limbo...
2. The angelic choirs form its train...
3. It enters into and takes possession of the divine body from which it had separated...
4. It gives it life, strength, and beauty...
5. Jesus is gloriously risen...

— O mystery of mysteries!... What a subject of joy!

1. Our faith is confirmed, our hope assured...
2. The divinity of Jesus is proved...
3. His Church is founded...
4. Death is conquered,... our glorious resurrection is secured...
5. It is already commenced in our adorable Head;... a new life is given us...

FEASTS RELATING TO THE PASSION.

60.—*Good Friday.*

See page 6, 2d subject.

61.—*Holy Saturday.*

See page 62, 2d subject.

62.—3d May.—*Finding of the Holy Cross.*

See page 120, 2d subject.

63.—1st Sunday of July.—*The Precious Blood of Our Lord Jesus Christ.*

See page 128.

64.—14th September.—*Exaltation of the Holy Cross.*

See page 142, 2d subject.

SUMMARY OF MEDITATIONS

ON THE BLESSED VIRGIN.

1.—*Mary predestined to be Mother of God.*

Before the earth was made, I was already conceived. (Prov. viii. 23, 24.)

The Lord had from eternity destined Mary to be the Mother of the incarnate Word...

1. He had her in view when He created the angels,... the world,...Adam and Eve...
2. He presented her to fallen humanity, as its liberatrix...
3. The patriarchs ardently desired her coming...
4. The prophets announced her greatness...
5. Even the Gentiles venerated her before her birth...

— Bearing in mind this pre-existence of Mary,

1. Let us bless God for having thus glorified her...
2. Let us unite with the angels in glorifying her...
3. Let us celebrate her greatness...
4. Let us devote ourselves to her honor...
5. Let us be zealous in making her known and served.

2.—*Immaculate Conception of Mary.*

There is no stain in thee. (Cant. iv. 7.)

Mary alone has been without stain...

1. Beloved daughter of the Father, favored with the greatest graces, she was exempted from original sin...
2. Destined to be the Mother of the Redeemer, she could not be, nor was she one instant, the slave of hell...
3. Spouse of the Holy Spirit, she was, from the beginning, clothed by Him in all the splendor of sanctity...
4. Queen of angels, her origin was to be more excellent than that of those pure spirits...
5. The new Eve, it was fitting that she, in her conception, should be purer than was the first Eve, going forth from the hands of the Creator...

— Besides, the Church has proclaimed as a dogma of faith the Immaculate Conception of Mary...

1. Let us, then, celebrate her august prerogative...
2. Let us render to God a thousand thanks for it...
3. Let us honor, by our homages, Mary Immaculate...
4. Let us honor her, above all, by imitating her purity...
5. Let us ask that grace through her intercession...

3.—*The Mystery of the Immaculate Conception.*

The Most High hath sanctified his own tabernacle. (Ps. xlv. 5.)

Let us consider that the Immaculate Conception of Mary is:

1. A mystery of faith, believed from all time, and now defined as a dogma of faith...

2. A mystery of joy, for it is our good Mother who is thus glorified...

3. A mystery of power: God confounds the devil. Mary crushes the head of the infernal serpent...

4. A mystery of the love of God towards Mary,...of love and gratitude of Mary towards God...

5. A mystery of purity and of sanctity...

— Remembering this,

1. Let us produce acts of faith in this prerogative of Mary...

2. Let us return thanks to God for it...

3. Let us make it a subject of joy...

4. Let us reanimate our confidence in the Immaculate Virgin...

5. Let us endeavor, above all, to imitate her purity, her sanctity...

4.—*Nativity of the Blessed Virgin Mary.*

I bring you good tidings of great joy. (St. Luke ii. 10.)

The birth of Mary! what a subject of joy!...

1. It is celebrated by the angelic choirs with the utmost joy...

2. The souls of the just, detained in limbo, are consoled by it...

3. Fallen humanity counts in its ranks her who shall be its glory and its salvation...

4. Already it renders to God, through Mary, a worthy homage.

5. This birth prepares and foretells that of the Saviour...

— We must, then,

1. Return thanks to God for it...

2. Say with the Church: "Thy birth, O Virgin Mother of God, has announced joy to the whole world"...

3. Honor the august Infant who is born for us...

4. Felicitate her happy parents...

5. On the occasion of her birth, recall to our mind our baptism, which was our spiritual birth, and renew its holy engagements...

5.—*Presentation of the Blessed Virgin.*

Hearken, O daughter, ... forget thy people and thy father's house. (Ps. xliv. 11.)

How admirable is Mary in the mystery of her presentation!

1. From her most tender infancy, she appreciates the happiness of being all for God...

2. She obeys the voice of the Holy Spirit, who invites her to fly from the world...

3. At her request, her pious parents conduct her to the temple, which shall be her dwelling-place...

4. Let us contemplate her ascending the steps of that holy edifice,.. .entering therein,... consecrating herself there to the Lord...

5. Let us meditate on the marks of her consecration...

— As religious, let our consecration have, then, the same qualities, and let it be,

1. Holy in its motives...

2. Prompt,...courageous...

3. Sincere,... without after-thought...

4. Entire, devoting ourselves without reserve to the service of God...

5. Irrevocable, for our whole life...

6.—*Mary in the Temple.*

Better is one day in thy courts above thousands. (Ps. lxxxiii. 11.)

Mary, in the temple, corresponds to all the designs of God upon her.

1. She blesses Him for having called her to it...

2. She is there, by her piety, the edification of all...

3. With what affection she studies the law of God, and employs herself in His service!...

4. To what degree she carries her humility, her modesty, her obedience!...

5. She never ceases to advance in perfection...

"Mary," says St. Bonaventure, "advanced in age; but she grew still more in grace and virtue"...

— As religious, let us behold in her our model, and try to imitate her...

1. Let us appreciate our vocation, and bless God for it...

2. Let us be for all a true subject of edification...

3. Let us love our holy state...

4. Let us fulfil faithfully all its duties...

5. Let us tend unceasingly to the perfection to which God calls us...

7.—*Union of Mary and Joseph.*

Mary, mother of Jesus, who was espoused to Joseph. (St. Matt. i. 18.)

— Let us celebrate with the Church the union of the Blessed Virgin and Saint Joseph... Let us consider that it was,

1. Ordained by God for the accomplishment of His adorable designs...
2. Most holy, all supernatural in its motives...
3. Precious in the eyes of the Lord...
4. Tried by many tribulations...
5. But also blessed amongst all...

— Let us reflect on each of these characters, and draw for the fruit of our meditation:

1. To bless God on account of this alliance...
2. To reunite Mary and Joseph in the same homage...
3. To be united amongst ourselves, after their example, by the bonds of the purest and most available charity...
4. To ask, through their intercession, the spirit of community...
5. To maintain this spirit, and, for that end, to learn to renounce our tastes and our personal views...

8.—*Mary at Nazareth.*

They shall go from virtue to virtue; the God of gods shall be seen in Sion. (Ps. lxxxiii. 8.)

Let us contemplate Mary at Nazareth; let us behold her,

1. Respectful, considerate, charitable towards persons without...
2. Patient and courageous in the troubles and trials she has to undergo...
3. Submissive, obedient towards Saint Joseph,... assisting him as much as she can,... serving him with the most entire devotion...
4. Very grateful for what he does for her...
5. Living by faith,... awaiting the fulfilment of the divine promises,... consumed with the flames of divine love...

— Oh! admirable model!

1. Let us study it with attention...
2. Let us endeavor to reproduce its features in our conduct...
3. Let us exercise on every occasion charity towards our neighbor...
4. Let us, as true religious, obey our Superiors...
5. Let us be full of fervor in the service of God...

9.—*The Annunciation.*

Hail, full of grace. (St. Luke, i. 28.)

The day is at hand when the Messiah is to be born.

1. The angel Gabriel is sent to the humble Virgin of Nazareth and salutes her full of grace...

2. Mary is troubled at his words...

3. The angel encourages her, and explains to her the designs of God upon her...

4. Enlightened from on high, and knowing that she shall always remain a virgin, Mary accepts the sublime dignity of Mother of God.

5. Then the divine Word annihilates Himself by taking our nature in her chaste womb...

— Recalling to our mind this mystery of love...

1. Let us adore the Son of God becoming our brother...

2. Let us honor Mary in her dignity of Mother of God...

3. Let us salute her in union with the angel Gabriel... Let us recite with fervor the angelic salutation...

4. Let us prepare ourselves well for holy Communion...

5. Let us put ourselves, as far as we can, in the dispositions of faith, of purity, of humility, of piety, in which Mary was in the moment of the Incarnation of the Word...

10.—*The Visitation.*

Mary rising up in those days, went into the mountainous country with haste. (St. Luke, i. 39.)

Let us contemplate Mary going to visit Elizabeth:

1. She does so only by the movement of the Holy Spirit,...through a motive of charity...

2. Arrived at the end of her painful journey, she salutes her cousin...

3. At her word, John the Baptist is sanctified...

4. Elizabeth is filled with the Holy Ghost, and proclaims the greatness of Mary...

5. The humble Virgin replies by proclaiming the greatness of God...

— On this mystery, so sweet to meditate on,

1. Let us glorify Mary in union with Elizabeth...

2. Let us felicitate the happy family she visits...

3. Let us honor the august Virgin as the dispenser of graces...

4. Let us beseech her to be our mediatrix with her divine Son.

5. Let us assure ourselves of her protection, above all, by the careful imitation of her conduct...

11.—*Mary glorifying God.*

My soul doth magnify the Lord. (St. Luke, i. 46.)

Mary, called by Elizabeth blessed, is seized with a holy transport, and expresses, in a sublime chant, the sentiments with which she is penetrated:

1. "My soul," said she, "doth magnify the Lord"...
2. "My spirit hath rejoiced in God my Saviour"...
3. "He hath regarded the humility of His handmaid"...
4. "He that is mighty hath done great things to me"...
5. "Holy is His name...He is mindful of the promises He made to our fathers"...

How she manifests, in these words, humility, gratitude, faith, adoration, trust in Providence!

—In union with Mary,

1. Let us give all glory to God...
2. Let us bless Him for His infinite benefits...
3. Let us humble ourselves profoundly before Him, and before men...
4. Let us joyfully proclaim the works of His providence...
5. Let us place our whole confidence in His power and goodness...

12.—*The Journey to Bethlehem.*

Joseph and Mary went from Nazareth to Bethlehem. (St. Luke, xi. 4, 5.)

In the days when the Messiah is about to be born, an edict obliges Joseph and Mary to go to Bethlehem.

1. They obey promptly through the purest motives...
2. Let us contemplate them in that journey so painful for Mary,... and note well their piety, their modesty, their holy conversation...
3. Let us behold them arriving at Bethlehem...
4. They seek there, but without success, an asylum for the night.
5. They are obliged to leave that inhospitable town, and take refuge in a miserable stable...

— Let us admire the interior dispositions of Mary in these different circumstances, and imitate them:...

1. Let us be attentive to the designs of God upon us...
2. Let us accomplish them as perfectly as possible...
3. Let us at all times have an entire conformity to the divine will...
4. Let us obey our Superiors promptly and through motives of faith...
5. Let us be patient in all our trials...

13.—*Mary in the Stable of Bethlehem.*

She brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger. (St. Luke, ii. 17.)

Let us contemplate Mary at the solemn moment when the Saviour is born... Oh! what sentiments fill her heart!

1. She beholds God in that child, so humble, whom she wraps in swaddling-clothes and lays in a manger...

2. She adores Him, and abases herself in His presence...

3. She admires the prodigies of His love...

4. She blesses heaven for the gift it has made to earth...

5. She compassionates the sufferings of the Infant God...

— Let us unite with this divine mother in doing homage to Jesus at His birth...

1. Let us recognize our God in the Babe of Bethlehem...

2. Let us adore Him, and devote to Him all that we are...

3. Let us rejoice on account of His birth...

4. Let us thank Him for having thus come down to us in order to raise us to Himself...

5. Let us understand and put in practice the instructions He gives us;...let us imitate His humility, His poverty, His mortification...

14.—*Mary and the Shepherds of Bethlehem.*

They came with haste, and found Mary and Joseph, and the Infant lying in a manger. (St. Luke, ii. 16.)

Instructed by the angel, the shepherds are come to adore the Infant Jesus...Let us contemplate them prostrate before the crib where He reposes.

1. Mary adores Him with them.

2. She is rejoiced at their faith,...their piety...

3. She blesses Providence calling the poor to be the first adorers of the Messiah...

4. With what happiness she learns from the mouth of the shepherds the fact of the apparition of the angels!

5. How she meditates on the song of these celestial spirits!...

Let us admire her dispositions...

— Like this august Virgin,

1. Let us adore the Infant God whom the shepherds of Bethlehem adore...

2. Let us deem the poor and the humble happy...

3. Let us practise poverty and humility...

4. Let us meditate on the mysteries of the divine Infancy.

5. Let us give glory to God for it...

15.—*Mary at the Circumcision of the Infant Jesus.*

God sent his Son, made under the law, that he might redeem those who were under the law. (Gal. iv. 4, 3.)

Let us admire Mary in this mystery.

1. She submits her divine Son to a law not made for Him...

2. She does so in conformity with the divine will,... through humility,...through zeal for our salvation...

3. She adores the divine Victim shedding the first of His blood...

4. She honors the name of Jesus which is given Him, the mysterious signification of which she understands...

5. She pronounces it with the most lively sentiments of faith, adoration, and love...

— Meditating on her dispositions,

1. Let us deplore sin, which had to be expiated by the blood of a God...

2. Let us unite ourselves to Jesus, the Victim of our salvation...

3. Let us mortify our senses, our mind, and our heart...

4. Let us adore the holy name of Jesus...

5. Let us invoke it with faith, confidence, and love; let us never pronounce it but with the most affectionate piety...

16.—*Mary at the Adoration of the Magi.*

They found the child with Mary his mother. (St. Matt. ii. 11.)

Let us recall to our mind the mystery of the adoration of the Magi...

Everything then speaks of the greatness of Mary, and presents her to us as our guide, our mediatrix, our model...

1. She is the star which guides us to Jesus...

2. Through her, we adore Jesus worthily...

3. Through her, Jesus accepts our gifts...

4. The Magi, in acknowledging Jesus for their King, their God, their Saviour, glorify Mary as Queen, as Mother of God, as Co-Redemptress...

5. Their symbolical presents remind us also that no one has had, like Mary, the gold of charity, the incense of fervor, the myrrh of mortification...

— Let us propose to ourselves, as the fruit of these considerations,

1. To imitate Mary, to follow her footsteps faithfully...

2. To offer ourselves to her, and, through her, to Jesus...

3. To implore her protection with her divine Son...

4. To glorify her, to honor her by a true worship...

5. To imitate her charity, her fervor, her mortification...

17.—*Purification of the Blessed Virgin.*

After the days of her purification were accomplished, they carried him to Jerusalem. (St. Luke, ii. 22.)

How the obedience and humility of Mary are shown here!

1. The law of purification does not oblige her...

2. She submits to it, nevertheless...

3. She comes to the temple to be purified, she who is purer than the light, purer than the celestial spirits...

4. To what a degree she practises the virtue of humility!...

5. Ah! it is because she wishes to imitate the annihilation of the Word, He who being the Son of God has taken the form of a slave and the appearance of a sinner...

— Meditating on the mystery of the purification...

1. Let us admire the virtues of which Mary gives us the example...

2. Let us be alive to the necessity of practising them...

3. Let us be obedient through motives of religion, let us observe well the whole law, that is to say, all our Rules...

4. Let us be truly humble...

5. Let us study to render ourselves more and more conformable to Jesus Christ...

18.—*Presentation of the Infant Jesus.*

They carried him to Jerusalem, to present him to the Lord. (St. Luke, ii. 22.)

Let us meditate on the dispositions of Mary in this mystery...

She offers to the heavenly Father the divine Child!...

1. To pay Him a worthy homage of adoration...

2. To bless Him for all His benefits to her...

3. To bless Him for all His benefits to us...

4. To appease His justice, irritated by our sins...

5. To entreat Him to shed His graces upon the earth, in order that by Jesus all nations may be blessed.

— At the same time she offers herself to be with Him a victim of our salvation.

1. Let us honor Mary fulfilling this mystery of grace....

2. Let us endeavor to have a share in her dispositions...

3. With her, let us offer Jesus to His Father as our Victim of adoration,...of thanksgiving,...of expiation,... of prayer...

4. Let us have this intention, particularly in assisting at the holy Mass...

5. Let us pray Mary to offer us to God now, but above all, at the hour of our death...

19.—*Mary and the old man Simeon.*

Simeon blessed them; and said to Mary his mother . . . . a sword shall pierce thy own soul. (St. Luke, ii. 32, 34.)

Mary, in the Temple, rejoices on account of Simeon and Anna glorifying her divine Son; with them she adores and blesses Providence...

But a trial is reserved for her.

1. Simeon predicts that she shall have her soul pierced by a sword of sorrow...

2. She understands what is revealed to her...

3. But she remains perfectly resigned to the divine will.

4. She unites herself to Jesus, in order to be a victim with Him...

5. She accepts being our Co-Redemptress; being, for our salvation, the Mother of sorrows...

— Let us, then, learn of Mary:

1. To rejoice in the accomplishment of good...

2. To bless Providence for it...

3. To expect here below contradictions and sufferings...

4. To accept them with resignation...

5. To unite, in our trials, with Jesus suffering...

20.—*Flight into Egypt.*

Take the child and his mother, and fly into Egypt. (St. Matt. ii. 13.)

What an admirable model is Mary in her flight into Egypt!

1. Joseph makes known to her the orders which he has received from Heaven...

2. She obeys with faith, promptitude, humility...

3. She obeys even with joy...

4. What fatigues during the journey in the desert!...But nothing can disturb her patience, her courage, her trust in God...

5. Let us contemplate her in the land of exile, where she passes her days in prayer, in labor, in retreat, in union with Jesus Christ...

— But let us not be content with admiring her virtues, let us apply ourselves to imitate them...

1. Let us practise obedience as we ought in our state...

2. Let us bear our trials patiently...

3. Let us labor with courage and confidence...

4. Let us fly the world, and abide in our communities...

5. Let us persevere in prayer and in union with Jesus Christ...

21.—*Return from Egypt.*

Out of Egypt I have called my Son. (St. Matt. ii. 15.)

Joseph receives the order to return into Israel...

1. Mary submits to it, through the purest motives...

2. She quits Egypt, calling down upon that country, where she has suffered so much, only the benedictions of Heaven...

3. She blesses God for His care of the Holy Family...

4. Crossing the desert, she is admirable for patience, for resignation, for courage...

5. Having arrived at Nazareth, she revolves in her mind what has taken place since her departure for Bethlehem, and returns thanks to God for it...

— After her example,

1. Let us be disposed to do all that God demands of us...

2. Let us obey Him with the greatest perfection...

3. Let us glorify Him alike in our joys and in our sorrows...

4. Let us do His work with faith, courage, and confidence...

5. Let us bless Him for the ineffable mysteries of the divine Infancy, mysteries which are for us the source of so many graces...

22.—*Mary at Nazareth with the Child Jesus.*

Take this child, and nurse him for me. (Exod. ii. 9.)

— Let us consider Mary, at Nazareth, in her relations with the Child Jesus; how bright was her faith, her piety, her love, her devotion!

1. She beholds God Himself in that Child who is submissive to her...

2. She adores and blesses Him...

3. She admires Him in the state of abasement and subjection to which He is reduced...

4. She loves Him with an incomparable love...

5. She devotes herself for Him...Oh! with what ardor, what joy, what constancy, she waits upon Him!...

— Ah! had we the dispositions of this august Virgin,

1. We would devote ourselves for the Child Jesus...

2. Faith would show Him to us in our pupils...

3. We would respect each as another Child Jesus...

4. We would love them all for His sake...

5. We would be animated, for their salvation, with zeal the most pure, the most courageous, the most persevering...

23.—*Jesus among the Doctors.*

Did you not know, that I must be about the things that are my Father's? (St. Luke, ii. 49.)

At the age of twelve years, He accompanies Mary and Joseph to Jerusalem for the feast of the pasch; He remains there, when they return to Nazareth,...His parents perceive not His absence till the evening...

1. What a trial for their heart!
2. What inquiries!...What uneasiness!...
3. After three days, they find Him in the temple...
4. Let us listen to the words of Mary...Let us listen to the reply of Jesus, by which He reveals His divine filiation, ...His mission,...His submission to His Father.
5. Mary understands not the meaning of it all; but she will meditate on it in her heart...

Let us contemplate her happiness in again pressing the divine Child in her arms; and let us understand that,

1. No misfortune is comparable to that of losing Jesus...
2. No joy is so sweet as that of possessing Jesus...
3. We must sacrifice all to keep that sweet Saviour.
4. If He hides Himself, we must seek Him diligently...
5. It is in the temple we shall find Him, by devotion to the Eucharist and by fidelity to prayer...

24.—*Mary before the Preaching of Jesus.*

He was subject to them. (St. Luke, ii. 51.)

What a spectacle is that of the Holy Family! There is there, in the highest degree, union,... authority,...subordination,... labor,...piety,...holy joys...

Let us adore Jesus laboring with Joseph:

1. Mary contemplates Him in His abasement...
2. On her side, she labors all she can...
3. She accomplishes perfectly the duties of her state...
4. But she never ceases to pray in her heart...
5. There is in her nothing singular, nothing extraordinary...

— In view of imitating Mary,

1. Let us often consider Jesus in labor and sufferings...
2. Let us only employ ourselves in what God demands of us...
3. Let us labor in union with Jesus Christ and through holy motives...
4. Let us learn to forget self, in order to serve others...
5. Let us make our sanctity consist in the perfection of the ordinary actions of our state...

25.—*Mary at the Death of Saint Joseph.*

I will sleep with my fathers. (Gen. xlvii. 30.)

The mission of Joseph is accomplished, the time is come for him to be gathered to his fathers.

1. Mary assists him in his last illness...

2. How devoted are her attentions to him!...

3. Joseph dies...Ah! what a subject of regret and tears for her!...

4. She seeks her consolation in Jesus and in prayer...

5. Behold her afterwards assisting her divine Son to shroud Joseph,...venerating that sacred body, destined to be, after the holy humanity of the Saviour, the first visible ornament of the heavenly Jerusalem...

— Let us draw for fruits from this consideration,

1. To devote ourselves to our neighbor...

2. To be resigned in trials...

3. To seek our consolation in Jesus alone...

4. To remember the departed, and pray unceasingly for them all...

5. To implore the assistance of Mary, especially at the hour of our death...

26.—*Mary after the Death of Joseph.*

The Lord ruleth me. (Ps. xxii. 1.)

Let us consider Mary living with Jesus alone:

1. She remembers Joseph,...thinking of him, she thinks of the dead in general and prays for them...

2. Her days flow on in retreat, prayer, labor...

3. She contemplates Jesus laboring at the humble trade of Joseph...

4. She adores Him,...she admires the annihilation of the Word in appearing only as a simple artisan...

5. She devotes herself to His service: Ah! it is now indeed that she can say, "Behold the handmaid of the Lord!"...

— Let us be imitators of Mary:

1. Let us serve the Lord with all the fidelity He demands of us...

2. Let us serve Him in the person of our neighbor...

3. Let us study and endeavor to imitate the conduct of Jesus Christ...

4. Let us live with that sweet Saviour, let us have recourse to Him in all our trials...

5. Let us think of our dead, and pray for them...

27.—*Mary during the Preaching of Jesus.*

Blessed are they who hear the word of God, and keep it. (St. Luke, xi. 28.)

Let us meditate on the life of Mary during the preaching of the Saviour:

1. She blesses Providence for having deigned to make the day of salvation shine on the world...

2. She prays for the evangelical laborers...

3. She prays that the divine word may be well received, and that it may bear its fruits...

4. She hears it as often as she can...And with what faith, what respect, what love!...

5. With what joy she repeats the words of truth!... With what perfection she practises it!...

— In imitation of Mary,

1. Let us hear the Word of God religiously...

2. Let us meditate on it with attention, piety, respect, assiduity, and love...

3. Let us keep it faithfully...

4. Let us pray for the propagation of the Gospel...

5. Let us contribute to it by a true zeal, according to the spirit of our state...

28.—*Mary at the Wedding of Cana.*

There was a marriage in Cana of Galilee; and the mother of Jesus was there. (St. John, ii. 1.)

Mary had been invited to the wedding, with her divine Son...The wine having failed,

1. Mary, compassionating the embarrassment of the spouses, saith to Jesus: "They have no wine"...

2. Jesus seems to refuse her request...

3. But sure of being heard, she saith to the waiters: "Whatsoever He shall say to you, do ye"...

4. Very soon, in fact, the miracle is wrought, the water is changed into wine...

5. Mary rejoices at it, especially because this miracle glorifies Jesus, whose divinity it manifests to men...

— Meditating on this mystery,

1. Let us glorify Mary, obtaining all from Jesus...

2. Let us bless her goodness...Like her, let us compassionate the pains of others, and expose them to our Lord.

3. Let us pray her to intercede for us with Jesus...

4. Let us put all our trust in her...

5. Let us merit her assistance principally by our fidelity in accomplishing what is prescribed to us by her divine Son...

29.—*Mary during the Public Life of Jesus.*

Behold, thy mother and brethren stand without, seeking thee. (St. Matt. xii. 47.)

Mary sometimes accompanied Jesus in His excursions.

1. The propagation of the Gospel was all her joy...

2. Her heart was deeply affected by the incredulity of the Pharisees and other hardened Jews...

3. Her life was the perfect practice of the evangelical precepts and counsels...

4. No one ever accomplished so faithfully the will of the heavenly Father...

5. No one so religiously heard and so faithfully observed His holy law...

— Wherefore,

1. Let us glorify her, and celebrate her virtues...

2. Like her, let us interest ourselves in the progress of the Gospel...

3. Let us understand that true merit consists in the accomplishment of the good which God demands of us...

4. In union with Mary, let us piously hear the divine word...

5. Above all, let us observe it with the most entire fidelity...

30.—*Compassion of the Most Blessed Virgin.*

My life is wasted with grief, and my years in sighs. (Ps. xxx. 11.)

How much Mary suffered with Jesus, at Bethlehem,... in the flight into Egypt,...at Nazareth, in every place where the jealous hatred of the Pharisees pursued Him, but especially at Jerusalem, on the day of the passion!...

What passes in her heart:

1. When she learns the arrest of her divine Son?...

2. When she sees Him torn with blows and covered with opprobrium?

3. When she hears the people crying out, "Crucify Him?"...

4. When He passes before her, loaded with His cross?...

5. When she follows Him up the mount of Calvary?...

— Let us compassionate what she suffers; and,

1. Participate with her in the sorrows of Jesus...

2. Contemplate Him in His passion...

3. Meditate on the mysteries which He there accomplishes...

4. Imitate His patience, His humility, His charity...

5. By a true devotion to His passion, follow Him in the way of Calvary...

31.—*Mary on Calvary.*

Your sorrow, O virgin daughter of Jerusalem, is great as the sea. (Lament. ii. 13.)

What a subject of meditation is Mary on Calvary!

1. She ascends it followed by Jesus bearing His cross...

2. She witnesses His crucifixion...

3. She beholds the cross raised up...

4. She approaches it, and stands near the altar whereon the divine Victim is immolated; she hears Him say concerning Saint John: "Woman, behold thy Son"...

5. What sorrow overwhelms her!... Who can conceive what she suffers when Jesus expires,...when a soldier opens His side with the thrust of a lance,...when He is taken down from the cross!...

— Let us contemplate her holding the body of her divine Son...

1. Let us honor her as the Queen of Martyrs...

2. Let us associate ourselves in her sorrows...

3. Let us weep for our sins, which have caused them...

4. Let us assist at the holy Mass in the dispositions in which Mary was while assisting at the sacrifice of Calvary...

5. In our trials, let us remember Mary at the foot of the cross, and imitate her courage...

32.—*Mary at the Resurrection of Jesus.*

Thy comforts have given joy to my soul. (Ps. xciii. 19.)

Jesus rises on the day He predicted...

1. He appears to His blessed Mother...

2. She contemplates Him living and glorious...

3. What joy inundates her soul!...Yes, her happiness is as great as the sorrows which preceded it...

4. Mary sees in Jesus risen entire humanity living with a new life...

5. She first celebrates the Christian pasch, our passage from death to life, effected by our adorable Head..

— Ah! let us felicitate her; and, in union with her,

1. Let us adore Jesus risen...

2. Let us renew in ourselves the hope of our own resurrection...

3. Let us celebrate it as being already accomplished in our Head...

4. Let us participate in the new life of Jesus Christ...

5. Let us pray for the conversion of sinners, remembering that the return of a soul to a state of grace is a true resurrection which gives Mary the most lively joy...

33.—*Mary at the Ascension of Jesus.*

The Lord Jesus... was taken up into heaven. (St. Mark, xvi. 19.)

What sentiments penetrate the soul of Mary at the ascension of her divine Son!

1. She rejoices because He is triumphant...

2. She rejoices because He opens heaven to us...

3. Notwithstanding, she is afflicted, because He is about to leave her, and does not call her yet to follow Him...

4. She remains on earth, submissive to His will...

5. But her soul dwells beyond the sky by its desires... Let us behold her afterwards in the Cenacle, where she prays with the apostles...Let us contemplate her, in fine, receiving the Holy Ghost...

Let us think, that the particular effect He produces in her heart is to penetrate it with the greatest love for us all...

— To enter into the spirit of these mysteries,

1. Let us venerate and love Mary our good mother...

2. Let us admire and celebrate her love for us...

3. Let us rejoice on account of the ascension of Jesus...

4. Let us excite in our hearts an ardent desire of heaven...

5. Let us tend to heaven by the practice of the religious virtues...

34.—*Last Years of Mary on Earth.*

Why is my exile prolonged? (Ps. cxix. 5.)

Mary, after Pentecost, dwells with Saint John, and continues to edify the Church by her virtues...

1. She nourishes her mind with recalling Calvary...

2. She lives with Jesus in the holy Sacrament...

3. She ardently desires to quit this land of exile, to contemplate her divine Son in heaven without a veil...

4. But she is perfectly submissive to His good pleasure...

5. She exercises with the greatest charity her ministry as mother of the faithful... Like Jesus, she goes about on earth doing good...

— Let us draw for the fruits of this meditation:

1. To bless God for having left Mary to the infant Church...

2. To honor Mary in her last years...

3. To felicitate the happy disciple to whom such a treasure is confided...

4. To admire and imitate the devotion of Mary for the Passion and the Eucharist...

5. To form ourselves after her example, day by day, more to the resemblance of Jesus Christ...

35.—*Death of Mary.*

I desire to be dissolved, and to be with Christ. (Phil. i. 23.)

Mary accepted death with joy,... with love,... with a view to being more conformable to Jesus, dead for us... Let us consider her in her last moments.

1. She bids adieu to the Apostles...
2. She blesses the afflicted Church...
3. In an ecstasy of love, she contemplates her divine Son, who invites her to go up to heaven...
4. She pronounces His sweet name...
5. She expires!...O precious death!...Ah! how can we celebrate it worthily!...

— Do we wish that ours may be like unto it?

1. Let us imitate the virtues of Mary...
2. Let us have recourse to her intercession with fervor...
3. Let us pray her to assist us, especially at the hour of our death...
4. Let us fulfil well the duties of our holy state...
5. Let us live each day as if it were to be the last for us...

36.—*The Assumption of Mary.*

Who is this that cometh up from the desert... leaning upon her beloved? (Cant. viii. 5.)

The virginal flesh of Mary was not to suffer the corruption of the sepulchre...

The Mother of the Author of life might not remain in the power of death...

1. Her sacred body was placed in the tomb...
2. But Jesus Christ calls her to life...
3. She afterwards ascends with Him, and by Him into heaven, where the angels salute her as their Queen...
4. The Father receives her as His daughter, the Son as His mother, the Holy Ghost as His spouse...
5. Jesus Christ elevates her to the throne which He has prepared for her, and where she has only Himself above her...

— At the thought of Mary's Assumption,

1. Let us bless God for glorifying our good mother...
2. Let us felicitate Mary on that august privilege...
3. Let us imitate the virtues which merited it for her...
4. Let us rejoice in the power of which she has disposal...
5. Let us pray her to obtain for us the grace to participate one day in her triumph...

37.—*The Virtues of the Most Holy Heart of Mary.*

All the glory of the king's daughter is within. (Ps. xliv. 14.)

Let us honor the immaculate heart of Mary as the most perfect image of the Sacred Heart of Jesus.

1. With what flames it is consumed for God!...

2. What is its love for men!...even for sinners!...

3. How it is penetrated with sentiments of goodness, of sweetness, of humility!...

4. Let us remember also its patience, its love of the cross...

5. With what ardor it desires the glory of God and the salvation of souls!...

— Meditating on this most holy Heart,

1. Let us bless God for the treasures wherewith He has endowed it...

2. Let us bless Mary for her love and her tenderness towards us.

3. According to the spirit of the Arch-confraternity of our Lady of Victories, let us ask, through the immaculate heart of Mary, the conversion of sinners...

4. Let us unite our sentiments with those of Mary...

5. Let us labor, with grace, to render our heart conformable to the heart of Mary...

38.—*The Faith of Mary.*

Blessed art thou that hast believed! (St. Luke, i. 45.)

How worthy of admiration is the faith of Mary!

It is, in fact:

1. Universal as to its object; Mary believes all that is revealed to her...

2. Prompt,...simple,...entirely submissive...

3. Lively,...strong;...greater than that of Abraham, ...of the prophets, of the martyrs...

4. Firm, unshaken...

5. Practical, showing itself by works...

— Hence it is her happiness,...her merit,...her glory!... Wherefore:

1. Let us felicitate Mary thereon, saying to her, with Elizabeth: "Blessed art thou that hast believed"...

2. Let us appreciate the gift of faith...

3. Let us bless God for having favored us with it...

4. Let us apply ourselves to acquire the spirit of faith...

5. Let us pray Mary to obtain for us a lively, firm, and active faith...

39.—*Hope of Mary.*

I am the mother of holy hope. (Eccl. xxiv. 24.)

Mary did not hope for the goods of this world, but only for those of the order of grace and celestial glory...

Her hope, so holy in its object, was besides,

1. Constant, persevering...
2. Firm, unshaken...
3. Prudent, active...
4. Pure, disinterested...
5. Filial, resting on the most entire faith in the goodness of God towards His august and well-beloved daughter...

— In view of honoring and imitating the hope of Mary,

1. Let us be penetrated with the goodness of our heavenly Father...
2. Let us never fall into uneasiness and discouragement...
3. In our sphere of action, let us labor to revive and increase in our Brothers sentiments of confidence in God...
4. Let our hope be constant,...unshaken,...active,... pure in its motives,...filial...
5. Let us ask that grace through the intercession of Mary the mother of holy hope...

40.—*Mary the Model of Charity towards God.*

I am the mother of fair love. (Eccl. xxiv. 24.)

Mary is the perfect model of charity towards God...In her, divine love was,

1. Pure from all affection to creatures...
2. More ardent than that of the seraphim...
3. Continual, persevering, always in action...
4. Progressive, having never ceased to increase, from the first even to the last throb of the most holy heart which was its organ.
5. Effectual, manifesting itself by the accomplishment of good and by the love of suffering...

— Would we participate in the divine flames which consumed the heart of Mary?...

1. Let us correspond faithfully to grace...
2. Let us often meditate on the perfections of God...
3. Let us fear and avoid all that might weaken His love in us...
4. Let us detach ourselves from creatures and from ourselves...
5. Let us apply ourselves to act through love,...in union with the Sacred Heart of Jesus, and the most holy heart of Mary...

41.—*Love of Mary for Jesus.*

Lord, thou knowest that I love thee. (St. John, xxi. 17.)

The love of Mary for Jesus was,

1. A love at once natural and supernatural...

2. A love embracing all its object, for Mary loved Jesus in every state in which He placed Himself...She loved Him in Himself and in His representatives...She loved all that had reference to Him...

3. A love persevering and unshaken...

4. A love strong, courageous, devoted, manifesting itself by sacrifice...

5. A love supremely meritorious...

Is this love in us?...Do we imitate Mary in her love of Jesus?...Let us judge by our conduct...

— Those who love Jesus,

1. Keep His holy law...

2. Think often of Him...

3. Ardently desire His glory...

4. Employ themselves with the greatest zeal in His work...

5. Tolerate no affection in their heart of which He is not the principal...

42.—*Charity of Mary for the Neighbor.*

Love is as strong as death. (Cant. viii. 6.)

Let us honor the holy heart of Mary in its love for men...Let us admire her charity for the neighbor, which was, in the most sublime degree,

1. Supernatural, proceeding from love of God.

2. Universal, general, excluding no one, loving the unfortunate even more than others...

3. Communicating itself to others, leading by its influence all hearts to love...

4. Progressive, becoming, as it were, infinite...

5. Effective, active, proving itself by sacrifices...

— At the remembrance of this charity,

1. Let us bless our good Mother, so full of tenderness for us...

2. Let us love her, in return, with all our heart...

3. Let us, after her example, love our neighbor as ourselves...

4. Let us avoid all that may grieve her...

5. Let us ask, through the intercession of Mary, to be always animated with a true spirit of charity...

43.—*The Humility of Mary.*

The Lord hath regarded the humility of his handmaid. (St. Luke, i. 48.)

Mary was the humblest of creatures...

Ah! it is because no one has as much as Mary:

1. Excelled in the love of God, in the knowledge of His infinite greatness...

2. Desired perfection, of which humility is the foundation.

3. Meditated on the annihilation of the incarnate Word, aspired to become conformable thereto.

4. Understood His divine teachings...

5. Practised abnegation, the renunciation of self.

— Let us imitate the humility of Mary:

1. Let us have only a low opinion of ourselves: what reasons have we not for it?

2. Let us attribute to God all the good that may be in us...

3. Let us shun the praises of men;...let us avoid all singularity.

4. Let us respect, honor, and be attentive to, all persons with whom we are connected...

5. Let us accept with calmness and resignation the rebukes, the contempt of which we may be the object.

44.—*The Virginal Purity of Mary.*

There is not a spot in thee. (Cant. iv. 7.)

How admirable is Mary in her most holy purity!

1. She is immaculate in her conception...

2. In her, the most consummate sanctity shines forth...

3. She is the first to make the vow of virginity...She thus inaugurates that angelic life of persons consecrated to God...She is the standard-bearer of virgins...

4. Her purity renders her worthy to be chosen as Mother of God...

5. Hence the Church, with all her saints and all her doctors, makes her the incessant object of her praise...

— Wherefore:

1. Let us honor Mary as the model of pure souls...

2. Let us imitate her as we ought in our state...

3. Let us ask this grace through her intercession...

4. Let us watch and pray...Let us think of the presence of God...Let us keep ourselves united to Jesus Christ, the source of all purity...

5. Let us have recourse to Mary in all temptations, and, by a true devotion towards her, preserve ourselves pure before God and His angels...

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45.—*Obedience of Mary.*

Behold the handmaid of the Lord. (St. Luke, i. 38.)

Let us meditate on the obedience of Mary, especially we religious, children of obedience:

1. Mary, the true adorer of the Father, never ceased to offer Him the sacrifice which He prefers, that is to say, that of our own will...

2. The new Eve, she repairs the disobedience of the old...

3. Co-Redemptress, she confounds the rebel angel, by the most entire submission to God...

4. Mother of Jesus, she imitates that divine Master who made Himself obedient even to the death of the cross...

5. Mother of the faithful, she goes before them in the way of obedience, which conducts them surely to life...

— In view of imitating our good Mother,

1. Let us obey with faith, on supernatural motives...

2. Let us obey constantly...

3. Let us obey all our Superiors,...and in all...

4. Let us obey promptly and exactly..

5. Let us obey with will,...with mind,...with heart...

How many graces would not perfect obedience draw down upon us!

46.—*Poverty of Mary.*

I know thy tribulation and thy poverty; but thou art rich. (Apoc. ii. 9.)

Mary practised in its perfection the virtue of poverty.

Ah! it was because,

1. She knew that such was the will of God with regard to her...

2. She appreciated the advantages of poverty...

3. Her heart was entirely detached from things here below, the vanity of which she understood...

4. She wished to render herself conformable to Jesus; and she saw Him deprived of all...

5. She wished to follow His counsels; and many of them have for object the renouncement of created goods, and earthly things...

— Acting through the same motives, let us practise poverty according to the letter and the spirit of our Rules, and let it be in us, as in Mary,

1. Voluntary, patient, resigned...

2. Universal, manifesting itself in all...

3. Humble, without return of self-love...

4. Courageous and laborious...

5. Trusting, generous...

47.—*Mary, Model of Gratitude.*

He that is mighty hath done great things in me. (St. Luke, i. 49.)

Let us consider how much the gratitude of Mary is:

1. Pure and holy in its source, which is no other than the virtues of justice, humility, and religion...

2. Sublime in its expression...

3. Universal in its object...

4. Admirable in its qualities, lively, constant, progressive...

5. Efficacious in fruits of grace and salvation...

Has this virtue the same marks in us?

Let us apply ourselves, then, to acquire them...

— To that end,

1. Let us labor to acquire humility, for it is the elder sister of gratitude...

2. Let us appreciate the favors which God heaps upon us...

3. Let us praise Him for His gifts,...let us devote ourselves to His interests, let us be very zealous in His service...

4. Let us make it our duty to form our pupils well to that of gratitude to God, and to their parents...

5. Let us ask, through Mary, fidelity to these practices...

48.—*Mary, Model of Patience.*

Thy own soul a sword shall pierce. (St. Luke, ii. 35.)

God gives us in Mary a perfect model of patience, for in her this virtue was,

1. Most holy in its motives and its end...

2. Exempt from all trouble, from all anxiety, from every sentiment that might infringe thereon...

3. Permanent, continuing even till death...

4. Great,...strong,...courageous,...progressive...

5. Heroic,...perfect...

Her patience was proportionate to her love for the adorable Victim of Calvary.

— Like Mary, and from the same motives, let us be truly patient:

1. Let us look on our ills only in the light of faith...

2. Let us often cast our eyes on Jesus suffering...

3. Let us hear Him exhorting us to bear our cross...

4. Let us do it, above all, who are religious and teachers...

5. Let us think on the eternal weight of glory which shall be our portion, if, like Mary, we know how to suffer for the love of Jesus...

49.—*Mary, Model of Fervor.*

Be ye fervent in spirit; serving the Lord. (Rom. xii. 11.)

Mary is the model even of fervor.

1. Divine love consumed her heart...

2. She was all for God alone...

3. She was by excellence the strong woman,—of whom the Scripture speaks; nobody had, like Mary, energy for good...

4. Her piety ravished with admiration the cherubim themselves...

5. Faithful Virgin, Mirror of Justice, she accomplished all her duties in perfection...

— After her example, let us be fervent...

But let us remember that the sources of fervor are especially:

1. Correspondence with grace...

2. Attention to the presence of God, union with Jesus Christ, devotion to the Blessed Sacrament...

3. Fidelity to spiritual exercises, especially to meditation...

4. Vigilance and mortification...

5. Removal from all that might extinguish or simply enfeeble in our souls the fire of charity...

50.—*Mary, Model of the Hidden Life.*

I will lead her into the wilderness; and I will speak to her heart. (Osee, ii. 14.)

Mary lived, as much as possible, separated from the world.

1. She was faithful to the voice of God, calling her in solitude...

2. She appreciated the advantages of the hidden life.

3. She saw it practised by Jesus Christ, to whose likeness she never ceased to form herself.

4. She understood the evangelical counsels.

5. She was terrified at the dangers of the world...

— Like Mary,

1. Let us obey God, who calls us to a hidden life...

2. Let us not occupy ourselves with the affairs of the world; let us think well that there is only one affair for us, that of eternity...

3. Let us avoid all unnecessary connection with the world...

4. Let us withdraw from it in body, in mind, and in heart...

5. Let our thoughts, our affections, be in heaven, and for Jesus alone...

51.—*Modesty of the Blessed Virgin.*

The fruit of humility is the fear of the Lord, riches, and glory, and life. (Prov. xxii. 4.)

The modesty of Mary was in the highest degree,

1. Sincere, expressing a true interior virtue...

2. Holy in its motives, proceeding especially from a desire to please God and to imitate Jesus Christ...

3. Constant, manifesting itself all ways and on all occasions...

4. General in its object, regulating the looks, the words, the countenance, the deportment...

5. Salutary in its effects...

— Let us imitate Mary, and, remembering that modesty is the fairest ornament of persons consecrated to God,

1. Let our exterior conduct be truly edifying...

2. Let us act with much reserve and discretion in our intercourse with the world...

3. Let us watch well over our eyes...

4. Let us say nothing that proceeds from self-esteem...

5. Let us read our Rules relating to modesty, and observe them faithfully...

52.—*Mary, Model of Union with Jesus Christ.*

Jesus Christ liveth in me. (Gal. ii. 20.)

How can we conceive the excellence and union of Mary with Jesus the divine Mediator!

1. A union arising from faith and divine love...

2. A union by which Mary lived the life of Jesus...

3. A union constant, permanent, even to the day when it received its completion in heaven...

4. An intimate union,... a union of mind, of heart, of body.

5. A union which was for Mary the source of the greatest celestial favors...

Oh! that we were, after the example of Mary, closely united to Jesus!...

— In view of arriving at this end, the only one worthy of a religious,

1. Let us accomplish all that Jesus wills of us to do...

2. Let us live separated from the world...

3. That Jesus alone may reign in our heart...

4. Let us offer through Him all our actions to His Father...

5. Let us love the holy Communion, and receive it always with fervor...

53.—*Mary, Model of Prudence.*

I live and walk by the ways of prudence. (Prov. ix. 6.)

Mary knew perfectly how to discern, choose, employ the means calculated to elevate her to God.

Her prudence was,

1. Wise and religious...

2. Constant and universal...

3. General, regulating the use of the senses, the mind, the heart, the goods of life...

4. Foreseeing, guarding against danger, eluding in advance the temptations of the enemy of good...

5. Salutary, making her avoid all peril, and leading her to the closest union with God...

— Let us honor the prudence of Mary, and apply ourselves to imitate it...To that end,

1. Let us watch over our senses, especially our eyes...

2. Let us pray to obtain the spirit of discernment...

3. Let us follow the conduct marked out by our Superiors.

4. Let us learn from experience...

5. Let us be faithful to all the precautionary rules which are given us...

54.—*Mary a Model of Goodness and Meekness.*

Put ye on... the bowels of mercy and benignity. (Col. iii. 12.)

All speaks to us of the goodness, the meekness of Mary.

1. Daughter of the Father, she was the most perfect image of Him who alone is good by nature...

2. Mother of the Son, she had the sentiments of Him who said, "Learn of me, for I am meek"...

3. Spouse of the Holy Spirit, she participated superabundantly in all His fruits, and had, in their perfection, goodness, meekness, benignity...

4. Destined to be our mother, our refuge, everything in her was to attract, and did attract hearts...

5. How the Church celebrates the gentleness of Mary!

With her let us glorify our good mother, this Virgin most blessed, the sweetest among virgins...

— Above all, let us imitate her:

1. Let us be penetrated with the necessity of meekness...

2. Let us have at heart to make progress in it...

3. Let us embrace its practices...

4. Let us never permit anything in ourselves that may pain others...

5. Let us ask this grace through the intercession of Mary...

55.—*Mary, Model of Persons consecrated to God.*

He that followeth me walketh not in darkness. (St. John, viii. 12.)

Mary practised in the highest degree all the religious virtues...

1. Fidelity to vocation...
2. Poverty,...detachment from created things...
3. Purity,...guard over the heart...
4. Obedience,...submission to the will of God...
5. Humility,...piety,...the spirit of meditation,...modesty,...progress in perfection...

— O, admirable model!

1. Let us contemplate it often...
2. Let us bless God for having given it to us...
3. Let us examine whether we reproduce it in our conduct...
4. Let us deplore being still so far removed from it...
5. Let us propose to ourselves, with the grace of God, to form ourselves day by day more after the likeness of Mary, the model of religious souls...

56.—*The Perfection and Sanctity of Mary.*

The Lord hath been well pleased with thee. (Isaias, lxii. 4.)

Yes, the Almighty was well pleased with Mary.

1. From her immaculate conception, she was most holy in his sight, and surpassed in grace all the angels and saints together...
2. She already possessed all virtues...
3. She practised each of them to a degree the most heroic...
4. All her life, she never ceased to grow in grace, in sanctity, in merits...
5. How beautiful, then, was she in the sight of God, at the moment when He called her to Himself!

Let us praise her for her super-eminent sanctity, and labor to reproduce it in ourselves...

— To this end:

1. Let us think on the graces with which God favors us.
2. Let us think that He wishes us to profit by each for our advancement...
3. Let us remember, that being religious, it is for us a sacred duty to tend towards perfection...
4. Let us examine how we fulfil it...
5. Let us ask, through Mary, the grace to advance unceasingly towards the sanctity to which God calls us...

57.—*The holy Name of Mary.*

The name of the virgin was Mary. (St. Luke, i. 27.)

Let us admire the excellence of the name of Mary.

1. A celestial name, the full signification of which the Blessed Virgin fulfils...

2. A glorious name, blessed amongst all names, after the adorable name of Jesus...

3. A name formidable to hell...

4. A name of grace, enlightening the mind, rejoicing the heart, inspiring the love of good, the courage of sacrifice...

5. A name salutary to the dying, who pronounce it with piety, for it is to them the pledge of eternal salvation...

— Let us give it, then, its due honor and veneration:

1. Let us never pronounce it but with piety and love...

2. Let us teach our pupils to do likewise...

3. Let us invoke it often, but especially in temptations and sickness...

4. Let us make it our greatest joy to speak of Mary...

5. Let us thus merit being able to invoke, with confidence, her holy name at the moment of our death...

58.—*Mary and the adorable Trinity.*

O Mary, thou hast found grace with God. (St. Luke, i. 30.)

Mary is the first amongst all creatures.

1. The eternal Father makes her, in an ineffable degree, a participator in His infinite perfections, and raises her to the dignity of Mother of His Son...

2. The Son, in taking her for His mother, makes her His co-operatrix and associates her in His glory...

3. The Holy Spirit chose her for His spouse and loads her with His gifts...

4. The three divine Persons took pleasure in glorifying her on earth...

5. How can we conceive the manner in which they glorify her in heaven!...

— Oh! what greatness is that of Mary!

1. Let us bless God for the signal privileges with which He favored her...

2. Let us make it a subject of joy...

3. Let us glorify Mary in union with the Church...

4. Thinking on what we are by baptism, let us conduct ourselves as becomes our dignity as children of the Father, brothers of the Son, temples of the Holy Ghost...

5. Let us ask this grace through the intercession of Mary...

59.—*The divine Maternity.*

Mary, of whom was born Jesus. (St. Matt. i. 16.)

Mary, mother of Jesus, is truly mother of God.

1. What a dignity!

2. What a combination of perfections!...Ah! who can conceive any dignity which this august Virgin has not!...

3. All the saints celebrated her divine maternity.

4. In all times, the Church taught it and defended it against heresy...

5. In all times, she honored, blessed, invoked Mary as Mother of God...

— In union with the Church,

1. Let us glorify Mary for this singular prerogative...

2. Let us glorify her still more for the virtues which rendered her worthy of it...

3. Let us bless God for exalting her above all creatures.

4. Let us reanimate our confidence in her intercession by the thought that, being Mother of God, she has all power in heaven...

5. Let us ask through her the grace to imitate her...

60.—*Traits of Resemblance between Mary and Jesus.*

She is the unspotted mirror of God's majesty, and the image of his goodness. (Wisdom, vii. 26.)

Jesus Christ was foretold and prefigured; He is God; He is perfect, and perfection itself; He triumphed over death; He is called King, Lord, Uncreated Wisdom... Under all these aspects Mary admirably resembles Him:

1. She was foretold and prefigured...

2. She is Mother of God and loaded with graces...

3. She practised all virtues in their perfection...

4. She, by her Son, triumphed over death, and reigns with Him body and soul in heaven...

5. She is called Queen, Sovereign, Seat of Wisdom...

— The Church has instituted, in her honor, many festivals analogous to those which she has established to the glory of Jesus...

1. Let us then celebrate the greatness of Mary...

2. Let us praise her for having reproduced the virtues of her Son...

3. Let us endeavor to reproduce them after her example...

4. Let us ask this grace through her intercession...

5. Let us love Jesus and Mary, and testify it by forming ourselves to their likeness...

61.—*Glory of Mary in Heaven.*

There appeared a great wonder in heaven ; a woman clothed with the sun. (Apoc. xii. 1.)

What glory Mary enjoys in heaven !

1. Upon this earth, she was the first amongst creatures ; she is so still in the kingdom of her Son...

2. The perfect model of all virtues, what happiness she enjoys in that dwelling where God rewards us according to our merit !...

3. No one has so faithfully accomplished the works to which the kingdom of heaven is promised...

4. Hence, all the doctors proclaim her super-eminent glory...

5. And the Church pays her a special homage, superior to that which she gives to the saints and heavenly spirits...

— In remembrance of the glory of Mary in heaven,

1. Let us bless the Lord exalting His humble servant...

2. Let us felicitate Mary ; let us honor her in union with the angels and saints...

3. Let us think that her greatness has its origin in her virtues...

4. Let us see if we practise those which God demands of us...

5. Let us understand that, in order to participate in the happiness of Mary, we must force ourselves to imitate that most holy Virgin...

62.—*Glory of Mary on Earth.*

All generations shall call me blessed. (St. Luke, i. 48.)

Mary is, on earth, the object of incomparable glory...

1. A glory permanent, lasting from age to age...

2. A glory universal, extending to all countries...

3. A glory reflecting on all that belongs to Mary—her name, her images, her relics...

4. A glory celebrated in the most admirable manner...

5. A glory the purest and the best deserved...

— Remembering this glory,

1. Let us celebrate it...

2. Let us render thanks to God, who is its Author...

3. Let us devote ourselves to the honor of Mary...

4. Let us imitate all her virtues, remembering that it was they that merited for her the glory she now enjoys...

5. In our dangers, let us implore her assistance, beseeching her to add to her glory by delivering us from the attacks of the devil...

63.—*The Power of Mary.*

My mother, ask: for I must not turn away thy face. (3 Kings, ii. 20.)

Mary can obtain whatsoever she will:

1. Daughter, spouse, mother of the King of kings, she has full access to His Heart...

2. Jesus Christ, the true Solomon, says to her: "Ask of me, my mother, I will refuse you nothing"...

3. Queen of Angels, she has all authority in heaven...

4. The Church proclaims her all-powerful by grace...

5. Moreover, do not facts attest it?...

— Wherefore:

1. Let us return thanks to God for the power He has given her...

2. Let us rejoice on account of it, because she uses it only for our good,...Let us reanimate our confidence in her protection...

3. Let us have recourse to Mary in all circumstances, but especially in our temptations and our trials...

4. Let us beseech her to interest herself for us and for those who are dear to us...

5. Let us secure her aid, by being careful to accomplish faithfully all that she wishes of us...

64.—*Goodness of Mary.*

She is the image of the goodness of God. (Wisdom, vii. 26.)

Let us remember that:

1. Mary is the most perfect image of God, who is goodness itself....

2. The heart of Mary has all conformity with that of Jesus; now the Heart of Jesus is the source and the plenitude of goodness...

3. Mary is our mother, and our good mother...

4. All proclaims it...

5. How often have we not ourselves experienced it?...,

— Wherefore:

1. Let us celebrate, in union with the Church, the goodness of the august Mother of God...

2. Let us love to speak of it...

3. Let us open our heart with confidence in Mary...

4. Just or sinners, let us have recourse to her protection...

5. Let us make sure of it by imitating that goodness which is itself the motive of our confidence...That Mary may show herself our mother, is it not fitting on our part that we show ourselves her worthy children?

65.—*Mary our Mother.*

Behold thy mother. (St. John, xix. 27.)

Mary is our mother:

1. She is the mother of Jesus Christ, whose members and brothers we are, in quality of Christians...

2. The new Eve, it is she who has given us Him who is the life of our soul...

3. Jesus Christ, on the cross, appointed her the mother of the faithful...

4. All the saints have honored her in this quality...

5. The Church invokes her under this title: "Mary," she says to her, "show thyself our mother"...

— Let us rejoice, then, in the thought that the mother of God is also our mother, and fulfil faithfully all our duties towards her...

1. Let us love her with a true love...

2. Let us honor her, and be zealous for her glory...

3. Let us obey her exactly...

4. Let us have recourse to her with entire confidence.

5. Let us implore her maternal assistance in all circumstances, but especially at the moment of our death...

66.—*The Patronage of Mary.*

We will praise thee, and we will call upon thy name. (Ps. lxxiv. 2.)

What a patronage is that of Mary towards us!

1. A patronage divine in its origin, for it was God who established Mary our protectrix, our guide, our model...

2. A patronage that can never fail us...

3. A patronage of protection with God,...of defence against the enemies of our salvation...

4. A patronage necessary, indispensable. Ah! what would become of us if Mary ceased to protect us!

5. A patronage universal, extending over the whole Church,...over empires,...over religious societies,...over families,...over individuals...

— Let us celebrate it; and to secure its advantages,

1. Let us invoke Mary as the patroness of the faithful...

2. Let us bless her for the graces which we owe to her intercession...

3. Let us devote ourselves to the service of her divine Son...

4. Let us imitate her; let us act towards our neighbor as she acts towards us...

5. Let us implore her in all our necessities; above all, let us pray her to assist us at the hour of our death.

67.—*Mary our Advocate.*

Our life is in thy hand. (Gen. xlvii. 25.)

Mary is our advocate with her divine Son:

1. A true advocate, efficaciously soliciting the divine mercy for us...

2. An all-powerful advocate, obtaining whatsoever she wills...

3. An advocate for whoever has recourse to her...

4. A zealous advocate, continually exercising her ministry, interposing herself without ceasing between the divine justice and guilty man...

5. A generous advocate, pleading in favor even of the greatest criminals...

— Meditating on this mission of Mary,

1. Let us thank God, who has invested her with it...

2. Let us put all our trust in her...

3. In union with the Church, let us honor her under this title of advocate, so dear to her heart...

4. Let us interest her in our favor by our supplications, but above all by the faithful accomplishment of our duties...

5. Let us lead the souls over whom we can exercise any influence, to have the most entire and most persevering confidence in Mary...

68.—*Mary, Help of Christians.*

The Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. (Judith, xiii. 22.)

Mary is the help of Christians.

1. An indispensable help, without which we could only be lost...

2. A help eminently salutary, procuring the most precious advantages...

3. A help granted to all who ask it...

4. A certain help...

5. A prompt help, ever anticipating what we ask of her...

— In remembrance of the help we receive from Mary,

1. Let us bless Jesus Christ for having established His divine mother as the help of Christians.

2. Let us bless Mary exercising that mission; let us thank her for the works of her liberality...

3. Let us have recourse to her in all our wants...

4. Let us implore her with fervor and with confidence for the Church, for the Institute, for our families, for ourselves...

5. Let us do all we can to merit her assistance...

69.—*Mary, Protectress of our Institute.*

Thy children as olive-plants round about thy table. (Ps. cxxvii. 3.)

Mary is the protectress of our Institute.

1. Our Venerable Father invoked her under this title...

2. All our Brothers have equally decreed it to her...

3. She perfectly fulfils its signification towards the Institute in general, for which she has obtained so many favors from heaven...

4. She fulfils it towards the different communities...

5. She fulfils it towards each of us...

Thus nothing is better founded than the homage of love and gratitude which we render to Mary, considered as protectress of our Congregation...

— Let us embrace, then, its practices:

1. Let us bless Jesus Christ for having given us His divine mother for our patroness...

2. Let us bless Mary for her protection of the Institute...

3. Let us implore her for all that relates to our society...

4. Let us supplicate her to obtain for us to be fervent religious and good teachers, and to persevere in our holy state...

5. But let us not forget that the first means of insuring her protection, is to observe our Rules faithfully...

70.—*Mary, Refuge of Sinners.*

My mercy and my refuge. (Psalm cxliii. 2.)

Mary is the refuge of repentant sinners:

1. A sure refuge, for she protects them efficaciously against the strokes of divine justice...

2. A refuge always open...

3. A refuge open to all...

4. A refuge easy of access, where all invites us to seek an asylum...

5. A refuge that has sheltered an infinite multitude of criminals, whose reconciliation Mary effected with her divine Son...

— Wherefore,

1. Let us honor her under this title of Refuge of Sinners.

2. Let us bless God exercising His mercy through her...

3. Let us ask, through Mary, to be delivered from sin...

4. Let us pray her with fervor and confidence for the conversion of sinners...

5. Let us address ourselves specially to her immaculate heart, by the mediation of which so many miracles of conversion have been wrought...

71.—*Mary, Comforter of the Afflicted.*

I myself will comfort you.

Mary is the comforter of the afflicted:

1. A comforter established by God, invested by Jesus Christ with that charitable mission...

2. A comforter the most compassionate, the most merciful...

3. A comforter towards all...

4. A comforter for all pain, all sorrow...

5. A comforter blessed and exalted everywhere, and in all ages...

— In recalling it to our memory,

1. Let us thank our Lord for exercising thus, through Mary, His goodness towards us...

2. Let us thank our good mother, who consoles us with so much tenderness...

3. Let us pray her for all those who suffer...

4. In our sorrows and troubles, let us hasten to invoke her...

5. But, understanding our true interests, let us ask her much more to profit by our trials than to be delivered from them...

72.—*Mary our Hope.*

I am the mother of holy hope. (Eccl. xxiv. 24.)

The hope of Christians in Mary is:

1. A hope well founded, for Mary is all-powerful with her divine Son, and has the greatest goodness for us...

2. A hope shared by all the saints, and which the Church never ceases to excite in our hearts...

3. A hope justified by innumerable facts...

4. A hope whose object embraces all that we need, especially the goods of the order of grace...

5. A hope rejoicing the soul, and encouraging it in the practice of virtue...

— May this hope, then, animate our heart!

1. Let us put our whole trust in our good mother...

2. Let nothing be able to weaken this sentiment in us...

3. Let us say from the bottom of our heart: "I hope in thy protection, O Mary, and I shall not be confounded"...

4. Let us say it, above all, in temptations of discouragement...

5. Let us embrace with ardor the practice of good, in the thought that, by the protection of Mary, we shall really procure the glory of God and the salvation of souls...

73.—*Mary, the new Eve.*

The mother of life. (Gen. iii. 20.)

Mary is the new Eve:

1. She has all the prerogatives of the first Eve, and to a degree much more excellent...

2. She fulfils all the signification of this name of Eve, which signifies mother of life...

3. She has been established mother of men...

4. From our first mother have come to us sin and death...

5. From Mary we have received sanctity, hope, life...

— In meditating on these relations,

1. Let us bless the divine mercy repairing, through Mary, the fault of Eve...

2. Let us honor Mary under the title of mother of life, or mother of divine grace...

3. Let us rejoice for the life we receive through her...

4. Let us love the new Eve, our good mother...

5. Let us invoke her with confidence, remembering that she has all power with the new Adam, who alone is our salvation...

74.—*Mary, Health of the Weak.*

He that shall find me, shall find life. (Prov. viii. 35.)

In this life of miseries, we have the greatest need of help; now, we find it in Mary...

Everything suggests it to us, or recalls it to our mind...

1. The conduct of her entire life,...the sentiments of her heart, so good, so compassionate...

2. Her relations with Jesus,...her resemblance to Him...

3. Her quality of mother of Christians...

4. This title of Health of the Weak which the Church gives her...

5. The innumerable prodigies which attest the efficacy of her protection to the unfortunate who implore her mercy...

— Mary obtains for us deliverance from our evils, or, what is infinitely more precious, making a holy use of them.

1. Let us, then, have recourse to her in all our infirmities...

2. Let us have recourse to her with entire confidence...

3. Let us ask of her our cure, if it be useful for the glory of God; but let us rather ask of her patience in our sufferings...

4. Let us pray her for our sick or infirm Brothers...

5. In view of pleasing her and obtaining her assistance, let us be full of charity in their regard...

75.—*Mary, the Patroness of a good Death.*

Thou wilt bring my soul out of trouble. (Ps. cxlii. 11.)

Mary is the patroness of a good death:

1. By assisting at the death of Jesus, she deserved to be established the protectress of the dying...

2. As a good mother, she deserts us not in the hour of need...

3. She defends us against the attacks of the devil...

4. She procures us the consolations of religion...revives hope and charity in our hearts...

5. She meets the soul which has been devoted to her, receives and presents it to Jesus, in order that He may bless it for eternity...

— Let us, then, make sure of her assistance...

1. Let us do nothing that can sadden her...

2. Let us be faithful to all the graces she obtains for us, to the end that we may be faithful to those which she will obtain for us in our last moments...

3. Let us have a true devotion to her...

4. Let us often recommend to her our passage from time to eternity...

5. Let us pray her for the agonizing...

76.—*Mary, the Gate of Heaven.*

This is the gate of heaven. (Gen. xxviii. 17.)

Yes, Mary is the gate of heaven; for,

1. It is through Mary that the Word, who is our salvation, came to us from heaven...

2. It is through Mary that all graces descend from heaven upon us...

3. It is through Mary that our prayers penetrate to heaven...

4. It is through Mary that the saints reached heaven...

5. It is through Mary that we hope to enter there ourselves...

— With the Church and the saints,

1. Let us honor Mary under the title of Gate of Heaven.

2. Let us rejoice that it is our good Mother who is commissioned to introduce us into heaven...

3. Let us revive in ourselves the confidence of gaining heaven...

4. Let us work manfully to merit that supreme favor...

5. Let us ask, through Mary, the grace of final perseverance...

77.—*Characters which ought to mark Devotion to Mary.*

Where is the honor that you have rendered me? (Malac. i. 6.)

Devotion to Mary ought to be,

1. Entire, consisting in a worship which is, at once, honor, love, supplication, gratitude, and imitation...

2. Well ordered, proceeding from devotion to Jesus, and terminating therein in perfect unison, moreover, with the duties of our state...

3. Sincere, based on our convictions...

4. Constant, progressive...

5. Generous, manifesting itself by sacrifice... zealous...

— Has our devotion these characters?

1. Let us examine it before God...

2. Let us see what are those in which we fail...

3. Let us apply ourselves to give them to it...

4. Let us ask this grace by the intercession of Mary...

5. Religious, let us show ourselves devoted to the august Mother of God,...let us observe our Rules faithfully for His sake, and acquit ourselves with fervor and edification of the practices in use among us, which relate to her honor...

78.—*Excellence of the Devotion to Mary.*

All good things came to me together with her. (Wisdom, vii. 11.)

The devotion to Mary consists in a worship of honor, of love, of invocation, of imitation, rendered to the most holy, the most glorified of creatures.

Oh! how excellent is this devotion!

1. It began with the angel Gabriel's salutation...

2. It was continued by the praises of Saint Elizabeth,... by the veneration of Saint Joseph,...by the homage of filial piety from Jesus Himself...

3. It has increased unceasingly in the Church; numberless prodigies have accompanied its development...

4. It was expressed by words the most admirable...

5. Its fruits are eminently advantageous to humanity... to the Church,...to religious societies...

— How efficacious it is to elevate hearts, to console them, to rejoice them, to render them courageous in good!...

1. Let us, then, esteem it much...

2. Let us testify it by our words and our works...

3. Let us fervently recite our prayers to Mary...

4. Let us have a love for her worship...

5. Let us propagate it with a true zeal,...Let us love nothing so much as to speak of Mary...

79.—*Devotion to Mary a Sign of Salvation.*

He that shall find me, shall find life, and shall have salvation from the Lord. (Prov. viii. 35.)

The devotion to Mary is a pledge of salvation, a mark of predestination...

1. It is an abundant source of grace...

2. It renders us strong against the enemies of salvation...

3. It manifests, in those who practise it, interior dispositions which are found but in souls upon whom God has great designs...

4. It assures us of the protection of Mary, under all possible circumstances...

5. It assures us of it for the hour of death...

— Happy, then, for the servants of Mary: they are on the way to heaven!...Let us be of this number; and, to that end:

1. Let us honor Mary with a true worship of homage...

2. Let us love and bless her...

3. Let us invoke her with fervor and confidence...

4. Let us walk in her footsteps, and imitate her virtues as perfectly as possible.

5. Let us be animated with a true zeal to propagate her devotion, and form our pupils to it.

80.—*Means of acquiring Devotion to Mary.*

When he had found one pearl of great price, went his way, and sold all that he had, and bought it. (St. Matt. xiii. 45, 46.)

The principal means of acquiring, preserving, and increasing in ourselves devotion to Mary, are:

1. To ask that grace of our Lord...

2. To meditate piously on the mysteries accomplished in or by Mary; on her prerogatives; her virtues; her glory.

3. To acquit ourselves, as true religious, of our practices in her honor...

4. To be impressed with the necessity which we have of her assistance...

5. To avoid all sin...

— Mindful of these means,

1. Let us ask ourselves if we employ them...

2. Let us see if we neglect any of them...

3. Let us judge by the use we make of them if we have a sincere desire to be devoted to Mary...

4. Let us hasten to reform our conduct...

5. Let us show that we are heartily desirous of making progress in this devotion so consoling and so salutary...

81.—*Worship of Honor rendered to Mary.*

He that honoreth his mother is as one that layeth up a treasure. (Eccl. iii. 3.)

Let us honor Mary:

1. She has every right to our homage, being the first of creatures in authority, in greatness, in virtue, in power, in glory...

2. The Church has always honored her with a special worship, superior to that which she pays to the angels and saints...

3. The doctors of all times have never ceased to proclaim her greatness...

4. What voices have been raised, and still do rise from all the earth to glorify her!...

5. The angels and saints in heaven place their happiness in exalting and blessing her...

— United with the Church in heaven and the Church on earth, let us pay to Mary the hyperdulic worship of veneration which is her due...

1. Let us meditate on and proclaim her greatness..
2. Let us worthily celebrate her feasts...
3. Let us piously recite our prayers in her honor...
4. Let us be zealous to make her known and blessed...
5. Above all, let us imitate her virtues...

82.—*Love of Mary for us.*

We will run after thee to the odor of thy ointments. (Cant. i. 3.)

Let us love Mary, and love her with our whole heart, for she is, of all creatures,

1. The most like unto God...
2. The most united to Jesus Christ...
3. The most amiable, the most beneficent...
4. The one that loves us most...
5. The one who has the most intimate relations with us: Mary, our mother, our good mother...

— Ah! why should we not love her with a great love—a love,

1. Sincere, proving itself by obedience to that which she wishes of us, and by sacrifice?...

2. Affectionate and filial, identifying ourselves with her, making us sharers in her joys and her sorrows?...

3. Cordial, exceeding all affections save those that relate to God?...

4. Zealous, devoting ourselves to the glory of this august Virgin, who is its object?...

5. Strong,... constant,... progressive?

83.—*On Gratitude towards Mary.*

Blessed be the Lord who made heaven and earth, . . . because thou hast prevented our ruin. (Judith, xiii. 23–25.)

Let us have a boundless gratitude for Mary . . .

1. Her benefits to us and ours are priceless and innumerable . . .

2. Jesus is Himself an excellent model of gratitude to her . . .

3. The Church on earth never ceases to bless her . . .

4. All the saints bless her in heaven . . .

5. Besides, what more advantageous, or better calculated to procure for us celestial favors? . . .

— Let our gratitude towards this good and tender mother then be,

1. Entire, returning thanks to her for all her benefits to the Church, to our friends, to ourselves.

2. Lively, affectionate, emanating from the heart . . .

3. Constant, manifesting itself on all occasions . . .

4. Progressive, increasing with the benefits which are its motives . . .

5. Effective, producing in us love for Mary and devotion for her glory . . .

84.—*On the Imitation of Mary.*

That she may be an example of virtue, . . . and may have a famous name in Bethlehem. (Ruth, iv. 11.)

Let us endeavor to imitate Mary:

1. She practised all virtues in perfection . . .

2. The Church never ceases to represent her as our model . . .

3. It is, above all, by imitating her that we honor her, and testify a true devotion to her . . .

4. We love Mary; now love tends to assimilate to the beloved object . . .

5. Besides, what more salutary?

To imitate Mary, is to assure ourselves of her protection, . . . to please Jesus, . . . to perfect ourselves, . . . to increase our merits, . . . to render ourselves worthy of heaven . . .

— We must, then,

1. Study the virtues of Mary . . .

2. Consider ourselves in regard to this sublime model . . .

3. Humble ourselves for being so unlike to it . . .

4. Labor to reproduce it in our conduct . . .

5. Form our pupils to imitate their good mother in heaven, and so secure her protection for themselves . . .

85.—*Worship of Invocation due to Mary.*

We will call upon thy name; we will relate thy wondrous works. (Ps. lxxiv. 2.)

Let us pay Mary, with the Church, a hyperdulic worship of invocation:

1. She has in heaven an unlimited power of intercession...
2. She is the channel of grace...
3. God has invested her with the mission of helping us...
4. The Church invokes her, so to speak, unceasingly, and earnestly recommends the faithful to implore this queen of mercies...
5. Experience proves that nothing is more profitable...

— Poor as we are, let us have recourse, then, to Mary.

1. Let us pray to her on all occasions, but especially in our moments of trial...
2. Let us pray her with faith and fervor...
3. Let us pray her with confidence...
4. Let us pray her with the will to correspond faithfully to the graces she will obtain for us...
5. Let us pray her with perseverance...

86.—*On the Angelical Salutation.*

Hail, full of grace! the Lord is with thee, &c. (St. Luke, i. 28.)

This is the principal prayer which the Church addresses to Mary...

1. A prayer divine in its origin, for it has for author the Holy Ghost speaking by the intermediation of the Angel Gabriel, St. Elizabeth, and the Church...
2. A prayer used in all Christian ages...
3. A prayer recited throughout all the Catholic world...
4. A prayer with which are associated the most consoling remembrances...
5. A prayer admirable for the sentiments which it expresses.

— Let us appreciate it, then, and recite it with attention, piety, and confidence...

Let us meditate on each of the words of which it is composed:

1. "Hail... Mary ... full of grace...
2. "The Lord is with thee,... Blessed art thou amongst women.
3. "And blessed is the fruit of thy womb, Jesus...
4. "Holy Mary,...Mother of God...
5. "Pray for us, sinners...now...and at the hour of our death"...

87.—*The Beads, or Rosary.*

I will praise thy name continually. (Eccl. li. 15.)

The saying of the beads, especially when it is accompanied by meditation on the mysteries, is a practice eminently commendable and salutary.

In order to convince ourselves of this, let us consider:

1. What the Rosary is, and of what prayers it is composed...

2. What sentiments it excites in our hearts...

3. What its origin was...

4. In what esteem it was held by the sovereign Pontiffs, the doctors, the founders of religious orders...

5. How efficacious it is, what advantages it procures...

— Yes, the Rosary is an admirable prayer.

1. Let us then hold, in the greatest esteem...

2. Let us be exact in reciting it in community or in the streets, according as our Rules prescribe...

3. Let us say it with piety, meditating on the mysteries...

4. Let us inspire our pupils with this devotion...

5. Let us take care that they say the beads well in class...

88.—*On the Litany of the Blessed Virgin.*

Pray for thy servants to the Lord thy God. (1 Kings, xii. 19.)

How calculated is the Litany of the Blessed Virgin to nourish the soul with holy thoughts and pious sentiments! The faithful who recite them,

1. Invoke first the three Persons of the adorable Trinity.

2. After this homage offered to God, they invoke Mary and proclaim her divine maternity, her perpetual virginity, and her principal virtues...

3. Then they praise her, designating her by the most graceful titles...

4. Finally, they consider her in her relations with us, and call her our salvation, our refuge, our consolation...

5. They end by invoking her as Queen of all saints, and Queen conceived without sin...But as all worship of the saints has for its end the glory of Jesus, the Litany of the Blessed Virgin is followed by invocations to Him...

— Understanding the beauty of this prayer, let us recite it:

1. With attention to the words we pronounce...

2. With piety and fervor...

3. With the most filial affection for Mary...

4. With a great desire to obtain her intercession...

5. With the most entire confidence of being heard...

89.—*On the "Memorare."*

They returned, and cried to thee ; and thou heardest from heaven.
(2 Esdras, ix. 28.)

How dear this prayer ought to be to us!

1. It has for author a holy priest, who expressed in it the sentiments of Saint Bernard...

2. It has all access to the heart of Mary...

3. The Church has enriched it with precious indulgences.

4. All the servants of Mary make it a happiness to recite it.

5. It is at once the most beautiful eulogy on our good mother, and the most perfect expression of the sentiments of humility suitable for us...

— Let us meditate on every word of it,...and take for practices:

1. To recite it with attention, piety, humility, and confidence...

2. To recite it very often, but above all in moments of trial and temptation...

3. To teach it to our pupils...

4. To induce them to recite it in their necessities...

5. To implore by it the compassion of Mary for poor sinners.

90.—*On the "Sub Tuum."*

Thy help is only in me. (Osee, xiii. 9.)

Let us love this prayer:

1. What praise of Mary does it not contain, since it calls her holy Mother of God,...glorious and blessed Virgin!...

2. How well it expresses the need we have of the assistance of our good Mother!

3. It is a liturgic prayer...

4. Our Venerable Father had the greatest esteem for it...

5. By it, we offer to Mary each of the actions we terminate, and implore her for those which we are about to commence.

Let us recite it, then, always with piety and in the spirit of the words of which it is composed...

— Let us meditate on these admirable words, so beautiful, so suggestive:

1. "We fly to thy patronage...
2. "O holy Mother of God...
3. "Despise not our prayers in our necessities,
4. "But deliver us from all dangers...
5. "O ever Glorious and Blessed Virgin!"...

91.—*On the Prayer "O Domina."*

Rule thou over us, and thy Son... because thou hast delivered us. (Judges, viii. 22.)

How admirable is this prayer! By it,

1. We pay to Mary the homage of our dependence.
2. We express our confidence in her solicitude...
3. We consecrate to her all that we are...
4. We implore her protection for the whole course of our life, and for the hour of our death...
5. We renew our resolution of acting, in all things, conformably to her will, and in view of pleasing her divine Son...

It is necessary, then,

1. To recite this prayer with much attention...
2. To weigh its words, and to excite in our hearts the sentiments which correspond thereto...
3. Then to remember that we are consecrated to Mary...
4. To act as her worthy children...
5. To accomplish in all things the will of Jesus Christ...

92.—*Scapular of the Immaculate Conception.*

The Lord hath clothed me with the livery of salvation. (Is. lxi. 10.)

Let us consider the devotion to the Scapular of the Immaculate Conception:

1. In itself...
2. In its origin...
3. In its advantages...
4. In its exterior practices...
5. In its interior practices...

— Let us acquire its spirit.

1. Let us bless God for having established this means of honoring Mary, and procuring for ourselves so many graces...
2. Let us remember, above all, in moments of temptation, that we wear the livery of the Immaculate Virgin...
3. Let us show that we are entirely devoted to her, and have nothing more at heart than to imitate her virtues...
4. Let us inspire our pupils to be invested with one, or even with several, of the scapulars in use amongst the faithful...
5. Let us recite often, and with great fervor, the six *Paters*, *Aves*, and *Glorias*, by which we may gain so many indulgences, and help the holy souls in purgatory so effectually...

SUMMARY OF MEDITATIONS ON THE EMPLOYMENT OF THE SCHOOL.

1.—*On the End of Christian Schools.*

God will have all men to be saved, and to come to the knowledge of the truth. (1 Tim. ii. 4.)

Our end, as teachers, is, above all, the Christian education of our pupils... This end is the will,

1. Of God, who calls them to salvation...

2. Of Jesus Christ, who says to us: "Teach them to observe all things whatsoever I have commanded you"...

3. Of the Church, which confides them to us...

4. Of their parents, who hope all from us...

5. Of society,... of the Institute...

— Understanding how noble, how lofty this end is:

1. Let us esteem our Institute, which proposes it to us...

2. Let us bless Providence, which has established it...

3. Let us honor the holy Priest who established it...

4. Let us pray that our schools may fulfil their end...

5. Let us concur therein with zeal, according as we can...

2.—*On the Christian Education of Children.*

My little children, of whom I am in labor again, until Christ be formed in you. (Gal. iv. 19.)

Every good teacher places in the first rank of his obligations that of forming his pupils to the Christian life:

1. By instructing them well in the truths of salvation...

2. By making them love, esteem, and practise religion...

3. By forming them to a sincere and affectionate piety towards God, ... towards Jesus in the Eucharist...

4. By inspiring them with devotion to Mary,... to Saint Joseph,... to the holy angels,... to our patron saints...

5. By exercising them in the practice of all virtues...

— Let us acquit ourselves faithfully of this duty:

1. Let us imbue our pupils with the spirit of Christianity.

2. Let us pray God to bless us in this work of salvation...

3. Let us teach the Catechism well, and also make the reflections well...

4. Let us take care that the exercises of piety in church and in class be made with dignity and edification...

5. Above all, let us be ourselves truly pious...

3.—*Education considered in the extent of its Object.*

Teaching them to observe all things whatsoever I have commanded you. (St. Matt. xxviii. 20.)

To train children well, is principally:

1. To cultivate their intelligence, their memory, their judgment...

2. To ennoble their heart, to make them appreciate, desire, and love what is truly worthy of esteem and love...

3. To direct their will to the accomplishment of good...

4. To form their character, to make them honest, useful, agreeable; to accustom them to lead a holy life, to lead them to correct their faults...

5. To second the operation of grace in their soul, to form them to the knowledge, love, and practice of religion...

— What an immense work!...

1. Let us pray God to grant us grace to accomplish it...

2. Let us ardently desire to do the good proper to our state...

3. Let us labor to put ourselves in the way of doing it...

4. In class, let us be truly zealous teachers...

5. Let us be yet more, most edifying teachers...

4.—*Art of Education considered in its Excellence.*

Let us make man to our image and likeness. (Gen. i. 26.)

What art is comparable to that of education!

1. The teacher acts upon the soul of the children: now, the soul is the most perfect creature of the natural order...

2. He fashions that soul after the image of God Himself, or on the model of Jesus Christ...

3. He is, in the accomplishment of his mission, the associate of God, the action of whose grace he facilitates...

4. He prepares children to be the glory, the happiness of society, of families, and to become citizens of heaven...

5. He practises the most heroic virtues...

The work of the Christian education of children is, therefore, a noble, sublime, divine work...

— Wherefore, we must,

1. Esteem it from the bottom of our heart...

2. Consider ourselves honored in the choice that God has made of us to labor in it...

3. Respect all those whom He has called to this ministry...

4. Pray Him to increase their number...

5. Ask of Him the grace to do in our employment all the good which the Church, society, and the parents of our pupils expect from us...

5.—*Responsibility of the Teacher.*

Behold, I myself will seek my sheep, and visit them. (Ezechiel, xxxiv. 11.)

The master has in his hands a deposit infinitely precious; to him are intrusted souls redeemed at the price of the blood of Jesus Christ, who are the hope of the Church, of society, and of families, and over whom he exerts an influence the most decisive for their happiness or their misery.

He has consequently a great responsibility:

1. Before God,...before Jesus Christ...
2. Before the Church...
3. Before society and families...
4. Before his pupils...
5. And, if he be a religious teacher, before his congregation...

— We must, then,

1. Study carefully our obligations...
2. Be afraid of not fulfilling them well...
3. Judge ourselves severely on that point...
4. Ask pardon of God for all short-comings in our duties as teachers...
5. Reanimate our zeal, put ourselves in a state to have nothing to dread for the day when it shall be said to us: "Render an account of your stewardship"...

6.—*On the Education of the Conscience.*

Turn away from evil and do good. (Ps. xxxiii. 15.)

Let us imbue our pupils with a love of good and a horror of evil:

1. Jesus Christ wills it of us...
2. To cultivate their conscience is our first duty...
3. What more worthy of our efforts than the preservation of their innocence, and their removal from sin?...
4. As religious, could we ever forget this end?...
5. Is it not the very essence of our state?...

In fulfilling it, we render our pupils the most signal service, and draw down upon ourselves abundant blessings...

— We must, then, tend to it all we can, and to that end:

1. Exercise a most watchful care over our pupils...
2. Inspire them with solid piety...
3. Lead them to the frequent reception of the Sacraments...
4. Insist, in our instructions, on whatever may penetrate them with a love of virtue and a hatred of sin...
5. Require order and work during class...

7.—*Defects to combat in Children.*

I have set thee to root up. . . . and to plant. (Jerem. i. 10.)

Comprehending that nothing is more important than to lead children to correct themselves of their faults, a good teacher neglects no means of combating, in his pupils,

1. The want of piety,. . . human respect. . .
2. Disobedience,... ingratitude,. . . contempt of persons,...
3. Pride, vanity, envy, susceptibility,. . .
4. Idleness,. . . sensuality,. . . effeminacy. . .
5. Falsehood,. . . dissimulation, hypocrisy. . .

— To this end :

1. He takes care not to fall himself into any of these defects. . .
2. He practises with edification the opposite virtues. . .
3. He studies the character of his pupils. . .
4. He instructs them well in their duties. . .
5. According to circumstances, he excites and encourages them, or reprimands, and even punishes them, but always with prudence, charity, mildness. . .

8.—*What the Child is.*

What is man, that thou art mindful of him. (Ps. viii. 5.)

As Christian teachers, let us study what the child is, in order to know how we ought to act in his regard. . .

1. The child is the man, but feeble, ignorant, inexperienced, exposed to many dangers, and demanding incessant care. . .
2. He has the germ of all his defects, and sometimes many are already developed in him. . .
3. But education may bring him to correct himself of them, and lead him far on in the way of good. . .
4. The child is, by a disposition of Providence, curious, observant, imitative, easily impressed. . .
5. There is in the child a true greatness; he is the temple of God, the hope of the Church, of society, and of the family. . .

— Thence let us understand that it is necessary,

1. To act towards him with the greatest prudence. . .
2. To profess in his regard a religious respect. . .
3. To esteem our mission in regard to him as highly important. . .
4. To fulfil it with zeal and intelligence. . .
5. To make use of every opportunity to improve our pupils. . .

9.—*What is due to the Child.*

Owe no man anything. (Romans, xiii. 8.)

The child, because of his nature and his destiny, ought to be,

1. Religiously respected...
2. Loved with a pure love...
3. Instructed with zeal, intelligence, method...
4. Reproved charitably for his defects...
5. Led to correct himself of all that is reprehensible in him, to cultivate and perfect all his faculties, to confirm himself in good...

— Let us see, then, before God, whether we stand indebted in any way towards our pupils:

1. Do we respect them?...
2. Do we love them with a pure love, and in view of God?...
3. Do we instruct them as we ought?...
4. Do we charitably reprove them?...
5. Do we lead them effectually to wish for their education, and to labor at it themselves?...

10.—*The Dangers which await our Pupils.*

In the last days shall come dangerous times. (2 Tim. iii. 1.)

Our pupils are, in a spiritual point of view, exposed to many dangers: let us think of it and watch over them, in order to preserve them...But much greater ones await them after their school-days...

1. The world will present itself to their inexperience with all its power of seduction...
2. The devil will try every means to destroy them...
3. The attraction of pleasure will solicit them to sin...
4. Pride, so prompt to develop itself in young people, will tend to draw them into the ways of insubordination...
5. The desire of riches will come to dispute with Jesus Christ the heart of many...

— Poor children! must not their lot inspire us with the most lively compassion?

1. Let us pray, then, for their perseverance...
2. Let us form them well to devotion to Mary...
3. Let us make them contract the habit of frequently receiving the Sacraments...
4. Let us instruct them with care in our holy religion...
5. Let us inspire them with love, respect, confidence in the priest, by whom, above all, they are to be sustained in the practice of virtue...

11.—*God in Education.*

All things are of him, by him, and in him. (Rom. xi. 36.)

Education is essentially a divine work.

1. It is God who wills it, and who calls those who are to accomplish it...

2. He is the model which they have to imitate in their actions...

3. He is also the model on which they are to form the souls He confides to them...

4. He is the object to make known and loved...

5. He is also, by His grace, the indispensable auxiliary of the teacher...He is the author of the good that is effected...

— We must, then,

1. Appreciate our work above all...

2. Pray God to make us accomplish it as He desires...

3. Have at heart to make Him known and loved by our pupils...

4. Assist, with all possible devotion, the action of grace in their heart...

5. Keep ourselves united to Him,...act only by His Spirit...

12.—*Jesus Christ in the Work of Education.*

I am the beginning and the end. (Apoc. i. 8.)

Jesus Christ is, in the work of education, the beginning, the means, and the end...

1. He is the first author of the mission of Christian teachers, who are His apostles to childhood and youth...

2. How His doctrine, His example, His image, His name assist the teacher in leading children to good!...

3. He is the model of masters and pupils...

4. He is the term where all ought to end in education. It is to Him that the teacher is to lead his pupils...

5. He is, in one sense, the object of the teacher's cares, for He has said, "Whatsoever you shall do to one of these my brethren, you have done it to me"...

— Do we wish, then, to do good?

1. Let us keep ourselves more strictly united to Him...

2. Let us study Him carefully, and apply ourselves to imitate Him...

3. Let us pray Him to bless our labors...

4. Let us return Him thanks for all our success...

5. Let us devote ourselves entirely to our work for His sake...

13.—*Jesus Christ and Children.*

Suffer little children to come unto me. (St. Luke, xviii. 16.)

As Christian teachers, let us carefully meditate on these words of Jesus Christ.

1. He addresses them to His Apostles, who were keeping the children away from Him...

2. He addresses them also to all men...

3. He repeats it from the depth of our tabernacles...

4. These words indicate the spirit of the Church...

5. She has raised up, in all times, apostles of childhood, men devoted to the work of Christian education...

— Let us be of that number:

1. Let us call children to us by our goodness, our devotedness...

2. Let us call them in view of conducting them to Jesus Christ...

3. Let us destroy in them, as far as depends on us, what prevents them from going to this divine Saviour...

4. Let us watch over ourselves, in order that there may be nothing in our conduct which can give them an aversion for religion...

5. Let us pray our Lord to call all our pupils effectually to Him by His grace...

14.—*Jesus Christ, Model of Teachers.*

Every one shall be perfect, if he be as his master. (St. Luke, vi. 40.)

Let us consider Jesus Christ as the admirable model of teachers...

All the virtues which become them shine resplendent in Him...

1. Purity of intention,...abnegation...

2. Zeal, devotion, ardor for good...

3. Condescension,...simplicity in words...

4. Mildness united with firmness...

5. Instruction by example accompanying or preceding instruction by word...

— Wherefore:

1. Let us often contemplate this adorable Master...

2. Let us imbue our mind fully with His spirit,...let us animate ourselves with His sentiments...

3. Let us apply ourselves to imitate Him...

4. Let us act in all circumstances as it seems to us that He would act Himself were He in our place...

5. Let us ask this grace earnestly of Him, in order that we may effect much good...

15.—*Mary in the work of Education.*

They are my sons, whom God hath given me in this place. (Gen. xlviii. 9.)

Mary, mother of Christians, is the mother of our pupils...Hence,

1. We have the care of the children of the Queen of heaven, the brothers of Jesus Christ...

2. It is by her that our mission comes to us...Mary, in obtaining for us the grace of our vocation, said to us: "Take care of those children who are mine"...

3. She interests herself in our work...

4. She protects us in the exercise of our employment...

5. On our side, let us make it a happiness to form our pupils to devotion towards her...

— Ah! let us never lose sight of this salutary end:

1. Let us speak with affection and zeal of the prerogatives, the power, the goodness of Mary...

2. Let us instruct pupils well in the devotion to the august Mother of God...

3. Let us bring them, by persuasion, to embrace its practices...

4. Let us lose no opportunity of developing in their heart the love of this good mother...

5. Let us be ourselves devout to her, and we shall succeed in making our pupils love and serve her...

16.—*Saint Joseph and the Christian Teacher.*

Go to Joseph. (Gen. xli. 55.)

As Christian teachers, let us behold in Saint Joseph, spouse of Mary,

1. Our model, by his faith,...his purity,...his respect for the Child confided to his care, his devotion...

2. Our very special protector...

3. The model to present to our pupils, whatever may be their condition...

4. Their intercessor with God,...their devoted protector,...a father full of the most lively tenderness for them...

5. The highest saint in heaven, after Mary...

— We must, then, considering him as our patron,

1. Remember his virtues and imitate them...

2. Implore his assistance...

3. Honor and make him honored...

4. Inspire our pupils with a true devotion towards this glorious patriarch...

5. Consecrate ourselves to him, and devote ourselves to his glory...

17.—*The Angels in the Work of Educatian.*

He hath given his angels charge over thee. (St. Luke, iv. 10.)

What affinity there is between the mission of the guardian angels of our pupils and ours!

1. They have the same beginning: both one and the other come from God...

2. They have the same end, which is to glorify God by the preservation of the innocence of children...

3. They are exercised on the same object: the souls confided to the angels are also confided to teachers...

4. They demand, as much as possible, the practice of the same virtues...

5. They are an effective aid to one another...

— We ought, then,

1. To esteem our mission...

2. To fulfil it with zeal and through holy motives...

3. To think of the guardian angels and endeavor to imitate their purity, their vigilance, their charity...

4. To have recourse to their protection...

5. To form our pupils to devotion to the holy angels, which will be one of the most powerful means of preserving their virtue...

18.—*Our Devotion towards the Guardian Angels.*

Behold, I will send my angel, who shall go before,...take notice of him. (Exod. xxiii. 20, 21.)

It is eminently advantageous to a teacher to have a great devotion to his guardian angel and to those of his pupils:

1. Being mindful of their presence...

2. Considering them as his models...

3. Regarding them as charitable mediators, bearing to heaven his prayers and those of the children, and bringing back to him the graces of which he has need...

4. Seeing in them supports,... defenders,... friends entirely devoted...

5. Seeing also in them very powerful auxiliaries, in union with whom he can accomplish much good...

— Let us, then, embrace this devotion.

1. Let us live in the company of our good angels...

2. Let us confide to them our designs, our joys, our troubles...

3. Let us pray them to aid us in our work...

4. Counting on their aid, let us be zealous teachers...

5. Let us bless them for their assistance, and do homage to them for the good we accomplish...

19.—*On the Mission of the Angel Raphael.*

Seek thee out some faithful man to go with thee. (Tobias, v. 4.)

How much similarity we find between the mission of the Angel Raphael and ours!...

1. He is sent by God: so are we...

2. He engages to take the greatest care of the young man who is confided to him: we take the same engagements with regard to each of our pupils...

3. He guides Tobias in a perilous journey, and enables him to recover what is due to him: we guide our pupils on the journey of life, to enable them to gain their celestial inheritance...

4. He fulfils his mission with intelligence, prudence, devotion: even so should we exercise our functions...

5. On their return, he will accept nothing for his services: ours are gratuitous and disinterested...

— As fruits of these considerations, let us resolve,

1. To walk in the presence of God with angelic purity...
2. To appreciate the noble mission confided to us.
3. To fulfil it with zeal, constancy, and prudence.
4. To devote ourselves to it in view to glorify God.
5. To draw in union with him this angelic fervor which shall draw upon us his abundant graces, and enable us to conduct our pupils surely to their glorious destiny.

20.—*The Saints in the Work of Education.*

We are the children of saints. (Tobias, viii. 5.)

What affinity there is between the saints and the Christian teacher!

1. They are, by their virtues, models for him...

2. Their intercession is a most powerful means for him to succeed in his mission of salvation...

3. Their conduct and their writings are a fruitful source from which he can draw the most salutary instructions...

4. They interest themselves for and protect childhood...

5. Devotion towards them is for the teacher and the pupils, a source of the most abundant benedictions...

— Do we wish, then, to do good?

1. Let us study their example and writings...
2. Let us unite ourselves to them in our labors...
3. Let us imitate their faith, their zeal, their devotion...
4. Let us pray to them with fervor...
5. Let us teach our pupils to honor them, to invoke them, to imitate them...

21.—*The Mission of the Holy Precursor.*

Behold, I send my angel before thy face, who shall prepare thy way before thee. (St. Matt. xi. 10.)

The mission of St. John the Baptist came from God, had for its end to prepare hearts for Jesus, and consisted, above all, in teaching, reprehending, and edifying...

1. Our mission comes also from God, the author of our vocation...

2. It has for its end to dispose hearts to receive the fruits of redemption...

3. It conducts childhood and youth to Jesus Christ...

4. It employs instruction, repression, good example...

5. It requires the virtues which shone the brightest in Saint John: piety, purity, mortification, zeal, constancy.

— What analogies!...In meditating on them,

1. Let us conceive the greatest esteem for our employment.

2. Let us bless God for the grace of our vocation...

3. Let us labor to put ourselves in a state to respond to all His designs on us and our pupils...

4. Let us ask that grace through the intercession of St. John...

5. Let us embrace with courage and fidelity the practice of all the virtues of a good teacher...

22.—*The Church in the Work of Education.*

My son, remember thy mother. (Job, iv. 4.)

Receiving from the Church our holy mission, let us act always conformably to her intentions, and form our pupils,

1. To a lively faith in all that she teaches...

2. To a filial obedience to all that she prescribes...

3. To respect and confidence towards her ministers.

4. To veneration, gratitude, and love towards that good mother, who is so solicitous for them...

5. To an ardent zeal for her glory and an entire devotion to her interests...

— As religious teachers, this is the end we should have in view...

1. Let us persuade ourselves firmly of it...

2. Let us reflect on what the Church expects of us....

3. Let us examine if we correspond with her designs...

4. Let us do all we possibly can that all our pupils may become and remain her worthy children...

5. Let us be their models of faith in her teachings, of obedience to her law, of devotedness to her glory...

23.—*The Parents in the Work of Education.*

Canst thou conduct my son? (Tobias, v. 14.)

It is important for us to consider what the parents of our pupils are in our work.

1. It is their authority we exercise, and thus we are their representatives...

2. A great number are a direct help to us...

3. All may be so indirectly. What a resource, for example, has a teacher in those two sweet names of father and mother, which have such power over the heart?...

4. Sometimes, notwithstanding, many parents are an obstacle to the good which we wish to accomplish; but that should be only a motive to give still more care to their unfortunate children...

5. The happiness of parents is intimately connected with the success of our work...

— Penetrated with these various thoughts,

1. Let us respect all the parents of our pupils...

2. Let us think of what we can do for them...

3. Let us really do it...

4. Let us form our pupils well to the practice of the fourth commandment of God...

5. Let us tend unceasingly to render them respectful, obedient, honest, agreeable toward their father and mother...

24.—*Means of Christian Education in General.*

I am the way. (St. John, xiv. 6.)

The principal means for the work of education are:

1. The religious exercises made with dignity...

2. Good instruction...

3. Good example on the part of the master; the lessons of virtue from those who have influence over children...

4. Emulation employed with wisdom and constancy...

5. Discipline, which preserves good order, prevents and represses what is wrong...

— Now, let us examine,

1. If we employ all these means...

2. If nothing on our part paralyzes its effects...

3. If we consult experienced persons on their use...

4. If we attach to each the importance which it deserves...

5. If we use them with wisdom, discretion, zeal, confidence, and from motives of faith.

25.—*Instruction in General.*

Teach your children. (Deut. xi. 19.)

Instruction is the principal means of education...

Every teacher who understands his mission, instructs his pupils:

1. With zeal and affection...
2. With method and intelligence...
3. With patience, kindness, condescension, meekness...
4. With wisdom, and through supernatural motives...
5. With prudence, discernment, precaution...

— That our teaching may have all these qualities:

1. Let us take account of the wants of our pupils, of their dispositions, their degree of development...
2. Let us think of what the Church, the parents, society, and the Institute expect from us, for the instruction of childhood and youth...
3. Let us study, in order to be in a state to answer their expectations...
4. Let us prepare well each of our lessons...
5. Let us examine ourselves often on the manner in which we instruct our pupils, and see if it is with zeal, method, patience, wisdom, prudence...

26.—*Exercises of Piety in Class.*

Out of the mouth of babes and of sucklings thou hast perfected praise. (St. Matt. xxi. 16.)

Every good teacher constantly tends to make his pupils pious.

1. He attaches the greatest importance to the different exercises of religion...
2. He makes sure that they are well performed...
3. He neglects no means of bringing children to acquit themselves of them with faith, the interior spirit, affection.
4. He forms them also to pray at other times besides those which are prescribed...
5. He is himself truly pious...

— Is this what we do and what we are?

1. Have we the greatest esteem for religious practices?
2. Do we testify it by our actions and by our words?
3. Do we impress our pupils with the excellence, the necessity, the advantages of prayer?...
4. Do we make them understand the meaning of the formulas of prayer which they recite?...
5. Do we see that the exercises of piety are performed with edification?...

27.—*Assisting at the Offices of the Church.*

In the midst of the church I will praise thee. (Heb. ii. 12.)

If there is an end worthy of all our exertions, it is evidently that of forming our pupils to assist, as is fitting, at the offices of the Church—that is to say, to assist there:

1. With respect, silence, recollection, order...
2. With a lively faith in the presence of Jesus Christ in the divine Sacrament,...with a profound conviction of the sanctity of our mysteries...
3. With piety, the spirit of prayer, application to God...
4. With intelligence of what they see done...
5. With affection and joy...

— Oh! how important a thing it is! Let us, then, do all we can in order to obtain it...To that end:

1. Let us ourselves love, from the depth of our heart, the august ceremonies of the Church...
2. Let us be impressed with what they signify...
3. Let us instruct our pupils well in them...
4. Let us be very edifying in the church...
5. Let us only employ, when there is question of religion, mildness, persuasion, conscientious motives, remembering that here severity would have the most fatal effects...

28.—*Reception of the Sacraments.*

He will show you a large dining-room furnished: and there prepare ye for us. (St. Mark, xiv. 15.)

It is to us also, as Christian teachers, that Jesus Christ addresses these words...with a view to obey Him, let us do all that zeal and prudence may suggest in order to obtain that our pupils go to confession and communion:

1. Worthily...
2. Frequently...
3. Freely...
4. By their own will...
5. With joy and happiness...

— To that end,

1. Let us instruct them well on the Sacraments...
2. Let us seize every occasion to develop in them the desire and the love of holy Communion...
3. Let us have ourselves the most affectionate devotion to the Eucharist, and testify it by our whole conduct...
4. Let us give our pupils a proper understanding of the acts they recite before and after Communion...
5. Let us pray well that they may receive the Sacraments with fervor, and that they may preserve their fruits...

29.—*Excellence of the Catechism.*

Take heed to the ministry which thou hast received in the Lord, and that thou fulfil it. (Col. iv. 17.)

How excellent is the Catechism!

1. It has for its object that which is most grand, most elevated, most necessary...

2. Nothing is better adapted to elevate the thoughts and sentiments of youth, and to fix it in good...

3. To teach Catechism, is to give to children the bread of the soul, to continue in their regard the work of Jesus Christ and His Apostles...

4. Hence all the saints, all the doctors of the Church, have esteemed the function of catechist...

5. To us, the teaching of Catechism is the essence of our state, and the reason of our existence...

— We must, then, regarding it with the eyes of faith,

1. Esteem this teaching from the bottom of our heart...

2. Love to give it to our pupils...

3. Give it, in fact, with zeal and method...

4. Thank our Lord for having chosen us for this work.

5. Honor our ministry by a conduct worthy the dispensers of the word of God...

30.—*Motives for teaching the Catechism well.*

This is life everlasting; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. (St. John, xvii. 3.)

Let us teach the Catechism with a true zeal:

1. Jesus Christ and the Church demand it of us...

2. The Institute, the founders of our establishments, the families, trust this care to us...

3. We powerfully contribute, by this means, to the peace and happiness of families...

4. We labor efficaciously for the salvation of our pupils...

5. We draw down upon us the benedictions of heaven...

— Moreover, it is a sacred duty that we have promised to fulfil...Impressed with these different motives,

1. Let us love the Catechism...

2. Let us devote to it all the time that is set apart for it...

3. Let us teach it after the manner prescribed by the school Directions...

4. Let us prevent all that might interfere with this lesson, so dear to the heart of a good teacher...

5. Let us have the holy ambition to bring our pupils to know their religion well, and to practise it with fidelity, love, perseverance...

31.—*Preparation of the Catechism.*

If any of you want wisdom, let him ask of God, who giveth to all abundantly. (St. James, i. 5.)

Let us prepare our Catechism well:

1. The science of religion is without doubt of all sciences the most elevated and the most important...

2. How can we teach those holy truths if we do not know them very well ourselves?...

3. The great doctors never omitted the preparation of Catechism: what an example for us!

4. As religious, let us not forget that the study of religion, the preparation of Catechism, are earnestly prescribed to us by our Superiors...

5. Let us think that there is here question of the gravest interests.

— Wherefore,

1. Let us pray for the grace of being good catechists...

2. Let us study religion with faith, ardor, affection, and constancy...

3. Let us employ well all the time set apart for that...

4. Let us do the same with regard to the time destined for the preparation of Catechism...

5. Let us have at heart to become faithful dispensers of the doctrine of Jesus Christ...

32.—*How necessary it is to teach Catechism.*

We are ambassadors for Christ, God as it were exhorting by us. (1 Cor. v. 20.)

We must teach Catechism:

1. With esteem, respect, dignity...

2. With affection, with zeal, in an interesting and truly persuasive manner...

3. With order and method, conformably to the prescriptions in the school Directions...

4. With exactness and punctuality...

5. With discernment, wisdom, and prudence...

— Do we wish to succeed in teaching it after this manner?

Let us not forget that we must, above all,

1. Ask that grace of God...

2. Study religion well...

3. Prepare carefully each catechismal instruction...

4. Read attentively the school Directions, and see if we do what they prescribe.

5. Confirm our religious instruction by a truly religious conduct...

33.—*On the Reflections during the Prayers.*

Teach them the good way in which they are to walk. (2 Paral. vi. 27.)

This is an exercise very dear to the Christian teacher...

1. The reflection is an exhortation to virtue, a little meditation which the pupils are made to make...

2. They are spoken to of God, of Jesus Christ, of Mary, of the Church in heaven, the Church on earth, and of their duties...

3. They are made to understand the principles of the holy Scripture, the sayings of the saints, sentences from pious books...

4. The reflection addressing itself to the heart, can do much to make virtue known and loved...

5. But to do that it must be short, simple, striking...

— Let us have at heart to make our reflection well...

1. Let us ask this grace from our Lord...

2. Let us take note of the spiritual wants of our pupils...

3. Let us decide from them our subjects of reflection...

4. Let us prepare our exhortation as well as we can...

5. Besides the reflection during the prayers, let us know how to profit by other occasions to speak to the children some useful words on religion or morality...

34.—*Good Order and Discipline.*

Let all things be done decently and according to order. (1 Cor. xiv. 40.)

Good order consists in the assiduity of the pupils, their remaining quietly in their places, their silence, their attention to lessons... Without it education is impossible; with it, on the contrary, it goes forward, so to say, of itself...

The principal means of obtaining and preserving it are:

1. The proper arrangement of the scholars, the choice of intelligent monitors, attention to remove all that may occasion any disturbance...

2. Silence and gravity on the part of the teacher...

3. Vigilance, equality of conduct, exactitude...

4. Care to keep the scholars constantly occupied...

5. Discreet use of the means of coercion...

— Let us make use of these means,

1. Conformably to the advice of our Superiors...

2. With the spirit of faith...

3. With intelligence and reason...

4. With prudence, seeking always to prevent the disorder, so as not to have to repress it...

5. With perseverance...

35.—*Authority.*

These things speak and exhort; and rebuke with all authority. Let no man despise thee. (Tit. ii. 15.)

Authority is the ascendency of the teacher over the will of the pupils... It is indispensable for the work of education... It is based on fear, esteem, and love of the child for the teacher.

Authority is obtained:

1. By a gentle firmness...
2. By energy of character...
3. By virtue and science...
4. By just proceedings, by devotion...
5. By a pure love for the pupils, a love which gains their hearts, and gives afterwards full power over their will...

— Obstacles to the authority of the teacher are, above all,

1. Timidity, a great fear of not succeeding...
2. Inconstancy and caprice...
3. Indolence, indifference, a want of taste...
4. Susceptibility, impatience, vivacity...
5. Abuse of punishments, threats not carried out, general disorder of the class...

36.—*The Work of the Pupils.*

Man is born to labor and the bird to fly. (Job, v. 7.)

It is necessary to make our pupils work...God, the Church, society, their future, their parents, the order of the class, all requires it...It is necessary to make them work:

1. Christianly, in view of God...
2. With esteem and love of work...
3. With ardor, courage, animation...
4. With order and method...
5. With perseverance...

— Let us tend unceasingly towards this end: with that intent:

1. Let us always speak well of work and of those who apply themselves to it...
2. Let us work ourselves with courage and devotion...
3. Let us excite our pupils to work by way of encouragement, by means of emulation...
4. Let us facilitate their daily task for them, by explanations, by preparatory exercises, and prevent all disgust by variety...
5. Let us regulate ourselves, in what we prescribe for them, by the general degree of development, and on their real wants, having regard to their condition...

37.—*Emulation.*

Be zealous for that which is good, in a good thing always. (Gal. iv. 18.)

Let us develop in our pupils, and learn to make profitable, in order to lead them to good,

1. The religious sentiment, . . .the desire for example, of pleasing Jesus Christ and the Blessed Virgin . . .

2. The sentiment of duty, the love of order. . .

3. Filial love, gratitude. . .

4. The sentiment of honor. . .

5. Self-love, well understood, the legitimate desire of the advantages which instruction and labor procure. . .

— Let us make use of the means of emulation.

1. Let us make the use of them which is prescribed. . .

2. Let us take care of developing in the child vanity, envy, cupidity. . .

3. Let us only praise and reward merit; let us have regard especially to the nobleness of the motives by which the child has acted. . .

4. Let us be happy to have occasions of rewarding. . .

5. Let us give to the pupils only objects truly useful to themselves or to their families, and, as much as possible, objects of piety and good books.

38.—*Coercion.*

The servant of the Lord must not wrangle, but be gentle towards all men, fit to teach, patient; with modesty admonishing those who resist the truth. (2 Tim. ii. 24, 25.)

Emulation does not always suffice in our work: it is necessary to join coercion with it, but in the proper way.

Let us remember that it ought to be:

1. Pure, charitable, having only in view the good of the pupil. . .

2. Just, having certain faults for its object, and being applied according to their gravity. . .

3. Calm, peaceable, made with dignity, without manifesting anything of irritation, ill-temper, or impatience. . .

4. Decorous and prudent. .

5. Sweet and firm. . .

— In order that it may be thus,

1. Let us animate ourselves with a true spirit of charity. . .

2. Let us exercise ourselves in overcoming ourselves. . .

3. Let us know well our duties relative to coercion.

4. Let us examine before God if we fulfil them. . .

5. Let us endeavor, by all means, to prevent punishments and to make them rare. . .

39.—*On the good Employment of Time.*

Whilst we have time, let us do good. (Gal. vi. 10.)

Let us employ the time well in class and in study...

1. God, society, families, our Superiors impose it on us as an obligation...

2. Time is eminently precious,...That which our pupils can devote to their education is their richest, and, for many, their only patrimony...

3. This time is not ours; it is theirs; to lose or abuse it would be a theft, an injustice...

4. We have promised to employ it well...

5. The good employment of time is indispensable for preserving authority, order, good manners, and to obtain success...

Let us remember that a teacher loses time, especially, by inaction and negligence, by want of precision and method, by arbitrary modification of the Rule...

— Let us draw as fruits from these considerations...

1. To prepare with care all our lessons...

2. To arrange all for the moment of commencing them.

3. To give them with precision and method...

4. To be very active, avoiding, nevertheless, all precipitation.

5. To live with order, to observe the regulations...

40.—*Good Example, a Means of Education.*

Be thou an example of the faithful in word, &c. (1 Tim. iv. 12.)

Let us be constantly a subject of edification...

1. To obey Jesus Christ...

2. To answer the expectations of the Church, society, families, the Institute.

3. To honor our state, our employment...

4. To acquire and preserve the esteem of the children, and thus to secure our authority...

5. To attend to the great end of their moral education...

— This is, therefore, a duty of supreme importance.

1. Let us be convinced of the necessity of fulfilling it...

2. Let us pray to obtain that grace...

3. Let us watch over our conduct;...let us often ask ourselves interiorly what our pupils think of us...

4. Let us labor for our sanctification, because, to appear virtuous, it is necessary to be truly so...

5. Let us walk in the presence of God and of His angels...

41.—*Scandal on the part of the Teacher.*

Woe to him through whom scandal cometh. (St. Luke, xvii. 1.)

Scandal on the part of the teacher !

1. What a disorder ! what an abomination ! the visible guardian angel performs the office of the devil.

2. What a shame !... Is there any business so despicable ?

3. What a misfortune for the pupils ! Scandal draws them, as it were, irresistibly into the abyss of evil...

4. What a misfortune afterwards for families and society !

5. What sorrow for religion !... And if this teacher is a religious, what desolation and what shame for his congregation !...

— Oh ! woe, woe to him... The Sovereign Judge hurls the most dreadful anathema on his head... He will demand of him soul for soul; He will revenge upon this new Cain the murder of his innocent victims...

1. Let us pray to obtain the grace of never scandalizing any one...

2. Let us ask the same grace for all our Brothers...

3. Let us be diffident of ourselves...

4. In our relations with the children and persons without, let us conform exactly to what is prescribed to us by our holy Rules and our Superiors...

5. Let us be edifying in all, everywhere and always...

42.—*Qualities of the Teacher in General.*

I will honor my ministry. (Rom. xi. 13.)

A teacher requires to have :

1. Vocation,... an aptness for exercising his employment...

2. A dignified deportment, calculated to make him respected...

3. The knowledge of what he is to teach,... the art of teaching, tact, discernment...

4. An even temper, uniting firmness with mildness...

5. Courage, abnegation, zeal, a love of charity towards the children, the spirit of faith, delicacy of conscience, piety... Sanctity is necessary for him...

— And now,

1. Let us see if these qualities are in us...

2. Let us be ashamed of having them so little...

3. Let us ask the grace to acquire and perfect them...

4. Let us labor seriously for this end...

5. Let us be good religious: it is for us the first means of becoming good teachers...

43.—*Duties of a Teacher in General.*

Hast thou children? Instruct them. (Eccl. vii. 25.)

As Christian teachers, we ought, above all,

1. To instruct our pupils well in our holy religion, and other things which it imports them to know . . .

2. To love them in God; to respect them, to edify them . . .

3. To exercise an exact vigilance over them . . . to forewarn them against present dangers and dangers to come, . . . to procure for them the religious helps which they need . . .

4. To direct them with firmness, to encourage them in good, to make them practise it through pure motives . . .

5. To pray for them, . . . to place them under the protection of the Blessed Virgin and Saint Joseph.

— Let us consider these our obligations: . . .

1. Let us see before God if we fulfil them . . .

2. Let us deplore our short-comings in this regard . . .

3. Let us reform our conduct . . .

4. Let us reflect that we shall have to account for the souls which are confided to us . . .

5. Let us endeavor to accomplish all our duties as teachers, in view of the rewards which God has in store for the true apostles of childhood . . .

44.—*Esteem of the Employment of the School.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace! (Is. lii. 7.)

How much reason has the Christian teacher to esteem his mission!

1. He holds it from God, from Jesus Christ, from the Church, . . . from society, from families . . .

2. He acts upon the soul of the child, upon that which is most precious, most worthy of interest . . .

He is the guardian angel and apostle of childhood and youth . . .

3. Nothing so great as the end which he proposes to himself, for it is to form man to the likeness of God . . .

4. Nothing so noble as the means he employs, amongst which is religion itself . . .

5. What merits he acquires for heaven! . . .

— Called to exercise this mission of salvation,

1. Let us esteem and love it with all our heart . . .

2. Let us never speak of it but with praise . . .

3. Let us bless God for our vocation . . .

4. Let us labor to be in a state to do good . . .

5. Let us devote ourselves entirely to our work . . .

45.—*Faith.*

All things are possible to him that believeth. (St. Mark, ix. 22.)

A Christian teacher ought to be animated with a faith lively, enlightened, firm, active; he ought to have the spirit of faith:

1. The Church, society, families, expect it of him...
2. He owes it to his name, to his vocation...
3. He requires it in order to form his pupils to the Christian life...
4. The spirit of faith is of the greatest utility to him in the difficulties of his state...
5. It is to him the source of treasures of grace...

Let us apply ourselves to acquire and increase it in us...

— Let us labor to procure the same advantage for our pupils:

1. Let us instruct them well in their religion...
2. Let us speak to them in the language of conviction, which penetrates and subdues souls...
3. Let us forewarn them against all that may be dangerous to their faith...
4. Let us ask earnestly for them the grace of a truly Christian faith...
5. Let us testify, by our works, that we ourselves have that faith, wherewith we would inspire them...

46.—*Hope and Confidence.*

They that trust in the Lord shall be as Mount Sion. (Ps. cxxiv. 1.)

Let us hope in God and in His grace...Let us have also a reasonable confidence in ourselves, in our means, in our pupils...

1. We must devote ourselves with courage to our employment...
2. We must form our pupils to Christian hope...
3. Our work is the work of God: He helps us to accomplish it and prepares for us our reward...
4. Our devotion produces fruits of grace...
5. Those pupils who promise least may be, as often happens, those who shall give us the most satisfaction...

— Let us hope, then, much; and, consequently,

1. Let us labor with courage and perseverance...
2. Let us not be cast down by difficulties...
3. Let us await patiently the result of our labors...
4. Let us hope on and always...
5. Let us contribute, as far as we can, to maintain and excite hope and confidence in our Brothers...

47.—*The love of Charity towards the Children.*

Love the brotherhood. (1 St. Petcr, ii. 17.)

A teacher must love his pupils, otherwise he could not have access to their heart, and would not be truly devoted to them. But his love for them must be:

1. Christian, religious in its motives and its end...
2. Spiritual, proceeding from charity, not from sympathy...
3. Universal,...equal towards all the pupils...
4. Tender and strong, kind, but without effeminacy...
5. Beneficent, placing his happiness in serving them...

— Would we thus love our pupils?

1. Let us look on them only with the eyes of faith...
2. Let us study what are, in their regard, the sentiments of the divine heart of Jesus and the holy heart of Mary...
3. Let us have a great devotion to the child Jesus...Let us ask of Him the grace of loving only Him in them...
4. Let us watch over our heart...Let us energetically break off every affection purely natural...
5. Let us make ourselves well known to our Director, and follow his advice exactly...

48.—*On too natural Affections.*

With all watchfulness keep thy heart, because life issueth out from it. (Prov. iv. 23.)

Let us love the children, but as religious teachers ought. No attachment or affection that is too natural.

1. They cause all sorts of trouble to the soul...
2. They are the source of many temptations, and engage us in a most perilous way...
3. They are in opposition with the prescriptions of our Rules and of our Superiors...
4. Particular affections undermine the teacher's authority, and destroy all the good that he was called to effect...
5. Let us reflect also that nothing is more prejudicial to the children who are its object, because nothing is more calculated to render them proud and effeminate...

— Wherefore, let us take for the rule of our conduct,

1. To combat, in the beginning, every natural affection...
2. To endeavor to love more those whom we are inclined to love least...
3. To act by grace and by reason, not by inclination...
4. To consider children as the members of Jesus Christ, temples of the Holy Ghost, and to respect them...
5. To observe exactly, in our relations with the pupils, what obedience and prudence prescribe...

49.—*Union between Teachers.*

A brother that is helped by a brother is like a strong city, (Prov. xviii. 19.)

Let us be closely united with our Brothers...

1. Jesus Christ has made it a commandment for us...

2. The public expect it of us, and give us their confidence only on that condition...

3. Our own sanctification requires it...

4. Union between us is absolutely necessary for the success of our work...

5. Disunion, if ever it were introduced among us, would be a scandal; it would prepare and bring on our ruin...

— Ah! let the closest union reign, then, amongst us!... To that end we must:

1. Be convinced of the necessity of this union...

2. Enter into the spirit of the evangelical maxims which establish it...

3. Combat in ourselves all that would be an obstacle thereto, and especially self-love...

4. Acquire the spirit of union, the spirit of brotherly love...

5. Have a great devotion to the Sacred Heart of Jesus, the source of all charity...

50.—*Purity of Intention.*

Do all things for the glory of God. (Cor. x. 31.)

Let us meditate on the purity of intention we ought to have...

1. It consists in acting, in all things, with a view to God and the salvation of souls...

2. It has for distinguishing marks, zeal, constancy, evenness of temper, courage...

3. It is necessary that it be in us in order to honor our divine Master and obtain His blessing on our labors...

4. How ill-advised we should be to labor for men or for the satisfaction of our self-love! Alas! what would it profit us?

5. What advantages, on the contrary, do we not find in acting only with the intention of gratifying God!...

— Let us place ourselves, then, in this disposition:

1. Let us regard only with the eyes of faith what relates to our vocation...

2. Let us see Jesus Christ in the person of our pupils...

3. Let us unite our intention with that of their angels...

4. Let us appreciate their souls. What of all the rest?...

5. Let us enter often into ourselves to reflect on the motives of our actions, and renew our intention.

51.—*On Piety.*

Exercise thyself to piety. (1 Tim. iv. 7.)

Let us be pious, eminently pious... It is necessary:

1. To nourish ourselves spiritually and maintain ourselves in good...

2. To sustain ourselves in our trials...

3. To enable us to surmount obstacles and avoid the perils of our state...

4. To secure for ourselves heavenly aid...

5. To pay our debt of edification,....to teach religion by example...

— Wherefore, let us take for practices:

1. To esteem our holy exercises much...

2. To acquit ourselves of them with the utmost fidelity...

3. To have always present to our mind the great end, which is to form our pupils to piety, and to love religion...

4. To see that the different exercises of piety be well performed...

5. To be all heart, all ardor, in speaking of the holy Communion, the passion of Jesus Christ, the Blessed Virgin, &c...

52.—*Wisdom.*

She is an infinite treasure to men. (Wisdom, vii. 14.)

The master who excels in wisdom,

1. Has a just idea of the end of his vocation, of the good which he ought to accomplish therein...

2. He comprehends what ministry is confided to him, how much he ought to esteem it...

3. He knows his pupils, whose qualities and defects he studies carefully, as well as their tastes and abilities...

4. He puts himself in the way of doing much good...

5. He seeks the means, and only employs them with just and upright views...

— Let us labor to acquire this virtue... To that end:

1. Let us study Jesus Christ, the eternal wisdom; let us imbue our minds with His holy maxims...

2. Let us make Him reign in our hearts, for it is then, above all, that His light shines on our mind...

3. Let us be on our guard against the passions, the source of so many errors, illusions, and extravagances...

4. Let us seriously study what our employment is...

5. Let us be instructed by experience: let us know how to derive some profit from everything for the work of salvation, which we have to accomplish...

53.—*Humility, Docility of Mind.*

Learn of me, because I am meek and humble of heart. (St. Matt. xi. 29.)

Let us represent to ourselves what a truly humble teacher is.

Let us consider him in his conduct, or in his relations,

1. With himself...
2. With his colleagues...
3. With his Superiors,...with the authorities...
4. With the parents of the children...
5. With his pupils, rich or poor,...backward or advanced,...grateful or ungrateful...

— Let us strive to become humble; and to that end,

1. Let us meditate on the humiliations of Jesus Christ in His mortal life and in His Eucharistic life...
2. Let us listen to Him telling us, "Unless you become as little children, you shall not enter into the kingdom of heaven"...
3. Let us recall to our memory the maxims and examples of the saints in relation to humility...
4. Let us think of all that there is in us of ignorance, of weakness, of passions, of sin...Ah! in view of this, how should we have any self-esteem?...
5. Let us be convinced of the injustice of pride, of the outrage it offers to God, the misfortunes it entails...

54.—*Intelligence, study of Characters, Experience.*

Intelligence is necessary to a teacher for the work which is confided to him. He must know,

1. What he ought to teach...
2. The manner of teaching it...
3. The methods,...the proceedings in use in the classes,... the principal books which treat of it...
4. What each pupil is in an intellectual point of view, what his degree of development, what his means are,... what he has need to learn...
5. What he is in a moral point of view: what are his tastes, his character, his passions...

— The teacher will arrive at this knowledge,

1. By the study of the object of his instruction...
2. By the exact preparation of the lessons...
3. By the attentive reading of our special books...
4. By docility to the direction of his Superiors, and to the advice of experienced teachers...
5. By his attention to the ordinary conduct of the children...

55.—*Prudence.*

Prudence shall preserve thee. (Prov. ii. 11.)

Every teacher ought to excel in prudence... He ought,

1. To act only with reflection, in the quiet of his soul, and foreseeing well the consequences of his acts...

2. To take all the physical precautions which the health of the children requires...

3. To prepare his lessons well, to give them with intelligence, simplicity, and method;... to confine himself to what is adapted to his pupils in their position;... to say only what he is very certain of, especially in religious instruction,... and then to speak only with entire conviction...

4. To abuse no means, whether of emulation or of coercion...

5. To have the greatest reserve towards the children,... to never be alone with any of them...

— Let us labor to acquire prudence; and for that,

1. Let us ask that grace from God...

2. Let us understand how necessary this virtue is for us...

3. Let us be men of observation and experience...

4. Let us subdue our passions... let us act through faith and reason...

5. Let us enter into the spirit of that saying of Jesus Christ, "Be ye prudent as serpents and simple as doves"...

56.—*Vigilance.*

Be thou vigilant,... fulfil thy ministry. (2 Tim. iv. 5.)

Let us be watchful over our pupils:

1. God, Jesus Christ, the Church prescribe it to us...

2. Society and families make it our duty, and depend upon us for its exact fulfilment...

3. We are the visible guardian angels of the children: let us preserve them, then, from the dangers they incur...

4. Vigilance prevents or stops disorder...

5. It is the first safeguard of authority...

— Penetrated with the necessity of this virtue,

1. Let us watch over all our pupils...

2. Let us observe them all the time that we are responsible for them...

3. Let us have an eye to all that should be the object of our attention...

4. By the employment of suitable means, let us facilitate our vigilance as much as possible...

5. Let us avoid, nevertheless, a restless, distrustful vigilance...

57.—*Decorum.*

Take heed, and beware lest at any time thou forget the Lord thy God. (Deut. viii. 11.)

Decorum consists in thinking, speaking, acting with moderation, discretion, modesty.

Let us consider how necessary it is for us,

1. To attract the esteem and respect of our pupils....

2. To secure the success of our designs, so often compromised by precipitation...

3. To withdraw ourselves from the baneful influence of the passions, which always mislead...

4. To honor our ministry...

5. To edify our pupils,...and to lead them by our example to be in all moderate, discreet, modest...

— Let us, therefore, embrace the practices of this virtue:

1. Let us regulate our thoughts, sentiments, desires...

2. Let us watch over our words; let us say none that are not prudent, wise, becoming...

3. In all, but principally in the use of the means of coercion, let us avoid precipitation and eagerness.

4. Let us be discreet, often remembering that true virtue avoids all excess, and falls into no extreme...

5. Let our modesty be known to all...

58.—*Gravity.*

The gait of the man shews what he is. (Eccl. xix. 27.)

Let us regulate our conduct conformably to modesty, to decency, and good order. It is necessary to honor our ministry and to insure its success.

Wherefore, let us study,

1. To hold our head and our body in a dignified and becoming manner...

2. To walk properly...

3. To have an affable, calm, contented look...

4. The voice natural, the words mild, but forcible...

5. A manner of acting that is neither silly and childish, nor stern and severe...

— But, in order that it be so,

1. Let us subdue our mind, especially our imagination...

2. Let us regulate our heart, and learn to control our passions: calm within, will produce calm without...

3. Let us watch over our exterior at all times.

4. Let us examine ourselves often in regard to gravity.

5. Let us pray those who see our actions to warn us of our shortcomings in this virtue...

59.—*Silence, and the Good Use of Speech.*

If any man offend not in word, the same is a perfect man. (St. James, iii. 2.)

Let us never speak in class but when it is indispensable, and we cannot explain ourselves by signs; and then let us speak in a low voice, with precision and clearness... Let us observe this rule faithfully; for,

1. Good order in a class depends on it...
2. The success of our instruction is subordinate to it...
3. Our health is interested in it...
4. It is necessary in order to form our pupils to discretion in words.
5. The virtue of silence constitutes an essential part of the character of religious... Without it we cannot practise obedience, humility, prudence, wisdom...

— Let us observe it, then; and, to that end,

1. Let us learn in what the silence of a teacher consists...
2. Let us study the signs in use in the Institute...
3. Let us use them as much as possible...
4. Let us always foresee what we have to say, in order to say it well... Let us carefully prepare our lessons...
5. Let us examine ourselves often on the use we have made of speech...

60.—*Meekness, its Necessity and Motives.*

The Lord will exalt the meek unto salvation. (Ps. cxlix. 4.)

Let us practise meekness:

1. This virtue makes the pupils love their teacher, his instructions, and class...
2. It makes them love religion, whose representative he is in their eyes...
3. It is necessary that a master be mild in order that the children may manifest to him what they are, and only thus can he know them...
4. No virtue is more recommended to teachers...
5. It is in itself most excellent, being, according to Saint Francis de Sales, the perfection of charity...

— Let us be meek; but of a meekness,

1. Sincere, emanating from charity, from goodness...
2. Worthy, being always united with gravity...
3. Constant, manifesting itself even in coercion...
4. Universal, excluding no pupil from proofs of affection and kindness...
5. Firm, accompanied with all energy of character and of action necessary to obtain order and application...

61.—*Practice of Meekness.*

My son, do thy works in meekness. (Eccl. iii. 19.)

Let us consider the teacher who practises meekness.

1. He is, in the first place, kind towards all...

2. He is, in the exercise of authority, neither severe nor imperious...

3. He is careful of the reputation of his pupil...

4. He prefers the ways of encouragement to intimidation,...he loves to reward...

5. He gives few penances...If he inflicts any, it is always with regret,...by charity,...with patience,... with justice,...moderation,...calmness of soul...

— Let us, then, act thus...To that end:

1. Let us look on our pupil only with the eyes of faith...

2. Let us subdue our inclinations, our antipathies...

3. Let us endeavor to love the children most whom we are inclined to love least;...let us inspire ourselves with the most tender charity towards them...

4. Let us be penetrated more and more with the necessity of meekness for the success of our work. Let us think also on the excellence and the advantages of this virtue...

5. Let us recall the meekness of Jesus and His saints.

62.—*On Harshness and Constraint.*

Whosoever is angry with his brother, shall be guilty of the judgment. (St. Matt. v. 22.)

Let us be, in the exercise of our employment, firm, but neither rigid nor severe.

1. Harshness is only a mark of weakness; for it indicates that one is governed by temper or passion...

2. It dishonors a teacher, and renders him odious...

3. It is fatal to the intellectual education of the child...

4. It is still more so to his moral education...

5. It is in opposition with the Christian spirit, with the spirit of our Institute, with the recommendations of our Superiors...

— Let us never fall into this fault,... let us avoid,

1. Scornful manners, a habit of scolding, a discontented air...

2. Imperious, bitter, insulting words...

3. Too much exactness in repression: let us learn to yield something to the weakness and forgetfulness of children...

4. Hasty, indiscreet punishments, or too severe.

5. Rudeness, an abrupt way of speaking...

63.—*Firmness.*

The hand of the valiant shall bear rule. (Prov. xii. 24.)

The firm teacher is one who, by a personal strength of soul and by great constancy, establishes and maintains order, represses faults, obtains application and obedience... It is necessary for us to have firmness:

1. God makes it an obligation upon us...

2. It is necessary in order to accomplish our duty...

3. If firmness is necessary for the guidance of one single child, how much more for the direction of a class!...

4. Under a weak teacher, everything is destroyed—order, studies, a good spirit, and good manners...

5. It is being an enemy of children to not resist them when necessary...

— Let us, then, act with firmness; but with a firmness,

1. Reasonable, acting only through motives of justice...

2. Calm, knowing how to wait for an opportunity...

3. Prudent,... flexible... taking note of the different characters, and different circumstances...

4. Generous...

5. Mild, and charitable...

64.—*Patience.*

They bring forth fruit in patience. (St. Luke, viii. 15.)

Let us learn to bear with resignation, courage, and confidence the pains of our employment;...let us never give way to complaints, uneasiness, quickness of temper, or spite:

1. Jesus Christ prescribes it to us...

2. Our Superiors earnestly recommend it...

3. Patience is a virtue so excellent...

4. It produces the happiest fruits...

5. Impatience, on the contrary, causes all sorts of evils...

Ah! how many teachers have deplored all their life a movement of impatience!

— Let us apply ourselves to acquire the virtue of patience:

1. Let us form a just idea of our work; let us understand that time is wanting in all things...

2. Let us seek only God, and thus prevent all the motives of impatience of which self-love is the source...

3. Let us accept our trials in expiation of our sins...

4. Let us love Jesus in our pupils, and they shall be our joy...

5. Let us think how the Lord rewards in heaven what we suffer for Him on this earth...

65.—*Constancy, Equality of Conduct.*

My beloved brethren, be ye steadfast and immovable, always abounding in the work of the Lord. (1 Cor. xv. 58.)

Constancy, equality of conduct is absolutely necessary in our state, for it is the condition:

1. Of our authority, which instability would sap...

2. Of good order, which can only be preserved by persevering action...

3. Of the good spirit of the class, to which nothing is more injurious than the conduct of a capricious teacher...

4. Of the efficacy of the means of emulation...

5. Of success in studies...

— Let us labor, then, to acquire the virtue of constancy:

1. Let us determine well, with obedience and prudence, the line of conduct we ought to follow...

2. Let us deviate from it as little as possible...

3. Let us distrust our temper, our disposition...

4. Let us be assiduous to use the same means, the same signs,... to reprove the same faults...

5. Nevertheless, to avoid monotony, let us learn to combine equality of conduct with variety in the proceedings.

66.—*Impartiality.*

There is no respect of persons with God. (Rom. ii. 11.)

Let us never show either preference or dislike...

1. Every preference for a pupil produces jealousy and hatred in the others, and makes his life unhappy...

2. It develops in him pride, and self-sufficiency...

3. The effect of preferences is to turn against the teacher the general spirit of the class, and even of the locality, to excite odious suspicions on the part of the pupils...

4. God loves all our pupils; let us imitate Him...

5. Preferences, as well as dislikes, are a bad example and a crying injustice...

— We must, then, have none...

1. Let us love our pupils only in view of God, and we shall love them all equally...

2. Let us react against the tendencies of our heart: let us endeavor to love the least amiable most...

3. Let us never reward, but in case of evident merit, the pupils we would be inclined to favor...

4. In punishments, let us act so that all the pupils may be persuaded that we are only just...

5. Let us never accept anything from the children or their parents...

67.—*Courage.*

Be of good courage. (Tobias, v. 13.)

Let us be courageous masters:

1. Our work is painful; but less so than our imagination represents it...

2. God proportions His graces to our difficulties...

3. What are our trials compared to those of our divine Master;... to those which our sins deserve?...

4. To discourage ourselves would be to rejoice the devil.

5. Our trials are not without fruit... Let us reflect on the reward they merit for us...

— Let us then prevent discouragement in its source...

1. Let us judge of things by faith and reason, without ever allowing ourselves to be influenced either by temper or by the action of pusillanimous souls...

2. Let us distrust our imagination, especially in moments of trials...

3. Let us trust in God,... in the protection of Mary...

4. Let us also confide in ourselves and in our means...

5. Let us be fervent, never ceasing to progress in piety, and we shall never cease to progress in strength and in courage...

68.—*Motives of Zeal.*

With zeal have I been zealous for the Lord God of hosts. (3 Kings, xix. 14.)

Let us have at heart the sanctification of our pupils, and devote ourselves entirely to it:

1. It is thus that we shall prove our charity for them...

2. Let us think that there is at stake the greatest good for them...

3. Every teacher who has the spirit of Jesus Christ and the saints is necessarily a zealous teacher...

4. What merits shall we not acquire by a true zeal!... In saving the souls of the pupils, we shall save our own...

5. Poor children! how many dangers surround them, and how many more await them! What teacher, with this reflection, would not feel himself consumed with a desire to enable them to avoid them?...

— Let us draw our zeal from its true source—that is:

1. In the spirit of faith...

2. In love towards God, towards Jesus Christ...

3. In love towards our pupils, and pity for their souls...

4. In devotion to Mary, to the holy Angels...

5. In devotion to the Eucharist, and to the Sacred Heart...

69.—*Qualities of Zeal.*

My zeal hath made me pine away; because my enemies forgot thy words. (Ps. cxviii. 139.)

The zeal of a Christian teacher ought to be,

1. Active, ardent, laborious, courageous...

2. Constant, indefatigable, extending itself to each and every particular...

3. Pure in its motives, disinterested, generous...

4. Prudent, enlightened, orderly, never passing the limits laid down by wisdom and obedience...

5. Mild, patient, condescending...

— Let us have this zeal, we especially, who are religious teachers...Let us think only of doing much good:

1. By our example...

2. By our instructions, and by teaching the Catechism...

3. By our prayers,...by our mortifications, with the intention of obtaining graces for our pupils...

4. By a prudent and charitable correction of their defects...

5. By attention to make use of every opportunity of making them enter on, and persevere in the way of virtue; and, above all, to make them love religion...

70.—*Negligence.*

Why art thou fast asleep? rise up, call upon thy God. (Jonas, i. 6.)

Woe to the teacher who is wanting in zeal, who allows himself to fall into indolence, into apathy!

1. He forgets the duties of his state...

2. He does the greatest injury to the class and each child...

3. He acts contrary to the views of Providence, he thwarts the designs of Jesus Christ and the Church...

4. He deceives the expectation of society,...the parents, and his Superiors...

5. He takes upon his head a terrible responsibility... Ah! let us not fall into this defect.

— Let us be very zealous masters, and testify it,

1. By a vigilance which extends to all...

2. By our exactness in giving our lessons well...

3. By our fidelity to the Rule, never losing a minute,... and doing each thing in its time...

4. By our charitable attention to correct all that should be corrected...

5. By being very careful of all that concerns the cleanliness of the pupils and their copy-books, politeness, &c...

71.—*Devotedness.*

And I most gladly will spend and be spent myself for your souls. (2 Cor. xii. 15.)

As Christian teachers, let us be devoted teachers.

1. As representatives of the fathers and mothers, let us have their sentiments, and testify it by our actions.

2. As representatives of Jesus Christ, let us endeavor to imitate Him...

3. Our work can only be accomplished on this condition...

4. Would we form our pupils to devote themselves for their neighbor? Now, what is the first means thereof, if not to devote ourselves for them?...

5. By doing it, we gain their hearts, we render ourselves worthy of our Venerable Father, we draw the blessings of heaven on ourselves and our relatives...

— Let us, then, have a true devotedness—that is to say,

1. Entire, exempt from all selfish motives...

2. Pure, proceeding from the love of God and souls...

3. Constant, universal, exercising itself towards all the pupils...

4. Firm, proof against contradictions...

5. Generous, bounded only by the limits prescribed by obedience and prudence...

72.—*Reward of the Christian Teacher.*

They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as the stars for all eternity. (Dan. xii. 3.)

Our mission is laborious; but what advantages does it not offer!...

1. The good teacher has the testimony of his conscience: now, this is the noblest pleasure for him...

2. He sees good being effected; what greater subject of joy!...

3. God blesses him and loads him with His graces...

4. He prepares for him in heaven an ineffable glory...

5. At the hour of death, He assists him very specially...

— Let us inspire ourselves, then, with faith; and considering what goods await us,

1. Let us esteem our functions more and more...

2. Let us bless every day the author of our vocation...

3. Let us accomplish with zeal all that He wills of us...

4. Let us labor for Him alone, rejecting every human motive...

5. Let us be devoted, courageous, persevering teachers, in order to receive the fulfilment of the promises which are made us...

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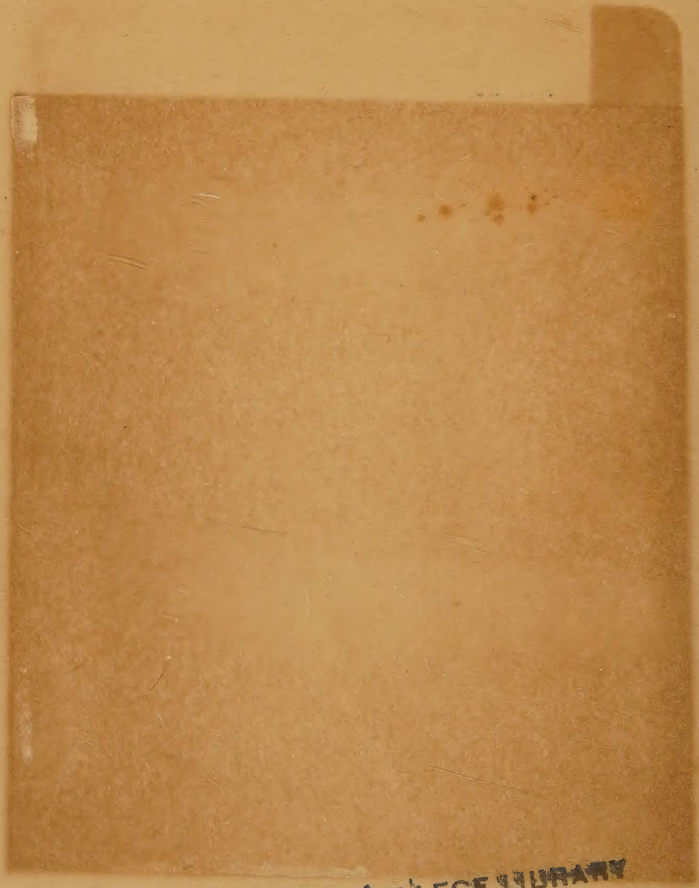
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